

COMPASSION-BASED MINDFULNESS MEDITATION FOR AUTHENTIC SELF
WITH THE “THIRD AGE” WOMEN

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ABSTRACT

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This project is targeted at the Third Age women who are experiencing a sense of loss and depression due to a change in their identity in addition to the aging process. Therefore, I focused on finding methods that can effectively help them mitigate these emotions. I designed the Compassion-Based Mindfulness Meditation (CBMM) program to help the “Third Age” women find their authentic “SELF” and reach the wholeness of their lives. CBMM is first based on compassion. And then, it utilizes Mindfulness Meditation as a bridge tool, and lastly, applies the Internal Family System (IFS) model.

The reason why this program is based on compassion is to help the individual gain awareness of the ‘SELF’. We can discover and recognize the SELF when we continue to contemplate it with a compassionate concern for the ‘SELF’ within us. Meditation helps us experience the state of ‘SELF’ through continued practice by allowing us to stay in the present through breathing. Hence, meditation is used as an important tool in CBMM. In addition, meditation not only has such a function, but also acts as a bridge that connects the compassion model and the IFS model.

The IFS model helps to connect with the authentic SELF. In order to do that, PARTS must be explored in our inner world, and when the SELF goes through the process of “unblending” with our PARTS, it becomes possible to have leadership. During this time, since

SELF has regained its own identity and position, the relationship between self and balance and harmony is formed with other parts. As a result, SELF begins to become established through the relationship between balance and harmony and the other parts. The parts, which are divided into groups for their own role and task, are connected to each other under the leadership of trusting the SELF. All in all, this process is the beginning step toward wholeness. With the help of the IFS theory, our inner journey can be guided towards that direction.

There are three steps that CBMM guides in this path: awareness, connectedness, and wholeness. CBMM's ultimate goal is to be connected with the SELF. In this journey, it is necessary to recognize the existence of SELF. Hence, awareness is the first step. Then, at the end of the path, there is wholeness. Wholeness is the destination we are looking forward to reaching with CBMM. These three steps are like a map for our inner journey through which we can take step by step.

The CBMM program was planned and designed with the goal of connecting the Third Age women with the SELF. The Third Age women was sampled as a group, and the program was executed. In the process of carrying out this project, the method of Action Research was used. This method has the advantage of being able to modify through reflection in the process of program implementation. Thus, the originally designed program (#C1) was revised and complemented. As a result, CBMM was able to be completed as a program that was evaluated to actually help the participants, the Third Age women.

To verify the usefulness and effectiveness of this program, two semi-structured questionnaires were created. The first questionnaire was used for 'Reflection Time' and the second questionnaire was used for 'Questionnaire and Interview'. This project used the analysis method in this qualitative research to obtain the findings. As a result, the Third Age women who

participated in CBMM became aware of the existence of SELF and experienced a connection with the authentic SELF. Thus, participation in the CBMM became an opportunity, and even after the program was over, they have been continuing their own spiritual journeys toward wholeness in their lives.

The reflection results of the CBMM participants demonstrate that the steps of awareness and connectedness were experienced during the processing of the program, while the step of wholeness started after the ending of the program. Hence, CBMM is not only a guide that connects with the SELF but is also a tool that is able to help those who wish to continue their inner journey towards wholeness.

DEDICATION

I have met companions on my life path and spiritual journey. I am deeply grateful to their compassionate heart which has supported and encouraged me while I was facing moments of despair and discouragement.

I really appreciate my professors who have helped me grow and develop along my academic journey. Dr. Frank Rogers and Dr. Samuel Lee have brought me to this point. I would like to say thank you for your teaching and support.

Above all, I thank God for guiding and with me every moment of my life journey.

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Chapter 1.

Introduction

Carl Jung once said, “The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life’s morning.”¹ As we grow older, we gradually shift our interests from the outside world to the inner world because we are faced with changes that have occurred in our social identity. When we especially reach the Third Age, we begin to look inside to discover new purposes and goals for our lives afterwards. This is because we are faced with changes that have occurred in our identity due to changes in the environmental components influencing our lives.

Many people have lived a life that is faithful to their assigned role rather than living as an authentic SELF. As a result, we may falsely believe as if the role was ourselves. This is why when there is a change in those roles, we suffer psychological confusion as our identity development progress begins. It makes us feel as if we have lost ourselves.

I have met people who have entered the period of the Third Age facing this problem in the field of ministry and heard these same words from them. It is that statement of “I don't know who I am.” This is because they have lived believing that the role assigned to them was wholly theirs. Therefore, any change in their role causes them to feel like they have really lost themselves. The following question after the statement was, “Who am I?” The moment those social roles that portrayed themselves disappeared, a desire for the real SELF began to arise within them.

¹ Carl Gustav Jung, *Modern Man in Search of a Soul* (London: Routledge, 2001), 112.

This is where we start our journey. This is when we feel the need to begin a new journey on a psychological and spiritual level. It is not seeking the “self” that society wants, but the beginning of a journey to find SELF.² This is the journey toward “individuation”, which Jung describes as the ultimate self-completion.³ The environmental changes that began in The Third Age helped us to think about the path to SELF. Through this new journey, I believe that we will be able to become aware of our SELF and connect with my authentic SELF by finding out our new identity and ultimately enable our inner world to go the path of wholeness in which SELF and self are in harmony and balance.

I have focused on how I can help Third Age women. Therefore, I will design a program of Compassion Based Mindfulness Meditation aimed at Authentic SELF connection. And then, I will find out the results through acting the program in this project.

Discussion of the Problem

The core problem in this project is finding methods to help the "Third Age" (50-75 years old) women who are experiencing a sense of loss and depression due to aging and a change in identity. While I was serving in my ministry, I encountered many women who expressed and displayed feelings of loss and confusion in their identity. These negative emotions have built on itself and ultimately led these individuals into frustration and depression. For this reason, I have focused on designing methods to help them lessen this bulk of emotions.

² Murray Stein, *Jung's Map of the Soul: An Introduction* (IL: Open Court, 1998), 146 & 157. I adapted the concept of the SELF and the self in Jung's theory. The self is ego and persona, shadow (146) and the SELF is “one of the central mysteries of the psyche-its seemingly miraculous creativity, its centering dynamics, and its deep structures of order and coherence.” (157) From a conceptual perspective, it is not possible to define it in a word, but for convenience, it will be easier to understand if we think of the false self as "self" and the true self as "SELF".

³ Ibid, 161. Jung defines individuation “as becoming a unified but also unique personality, an individual, an undivided and integrated person.”

In my experience, the “Third Age” seems to be the age at which women start to feel a sense of loss, especially due to aging and identity confusion. I will focus my research on this particular age group because I believe the “Third Age” is that point in time when people go through many changes in their lives. For example, this is the period when they face their retirement, and their children start leaving home to live independently. As a result, changes in the roles that they have faithfully performed all along leads to confusion in their identity.

Among these changes, it seems that the biggest factor in their change in identity is the sudden freedom from the responsibilities of younger adulthood. At the same time, this relational change brings them the greatest sense of loss because it is connected with their sense of presence. Not only that, but they also start to see and feel the effects of aging in their appearance and body at this point and thus adds to their feelings of depression.

This change in the form of social role and relationships they had created so far has triggered the sense of loss that they are experiencing. I believe this to be the beginning of a journey where they take off their social mask or false self and seek their true self. These psychological changes can be seen as the starting point of their spiritual journey. Therefore, I wanted to think of ways to assist them on this journey and thought meditation was an important tool to help them connect with the authentic SELF.

To approach the core problem mentioned above, I would like to discuss this issue from three different perspectives. First, it is the issue of why aging changes our identity and to explore if this change in mentality begins, especially as they enter their 50s. From birth, people go through each stage of human development and experience the process of socialization appropriate to each stage, and the social role required by that age group is newly given. As we go through these stages, we get more and more used to the role that is assigned to us. This is called

the socialization process. However, in the Third Age, we begin to come to a point where the existing social roles are removed. In doing so, we face a confusion in our identity. This is because we no longer find ourselves in the role that explains our existence. This is a matter of identity progress that comes from the loss of our roles that no longer exists. I would like to look for this problem in regard to aging and the identity progress theory.

The second issue is related to their question of, “Who am I?” and their statement of “I do not know who I am.” From this response, we can infer that they have another self besides the self who has been known to be their true selves until now. The Bible gives the answer to this question: “I am Who I am” (Exodus 3:14). I believe God's answer can be both a question and an answer. This issue begins with the idea of whether or not we are able to give an answer like “I am who I am”.

Third, it is the psychological changes that begin in the Third Age women. However, this problem does not end with just as a psychological factor but is also connected with the spiritual aspect. These inner changes can serve as an alert that directs their attention to their spiritual outlook. Hence, this phase of change can become the starting point for our journey toward wholeness in our divided inner world. So, what is it that can integrate psychological and spiritual problems? I seek to identify where and how the psychological and spiritual parts can meet and thus become aware of our authentic SELF, become connected with the SELF, and move toward wholeness in our inner journey.

Discussion of the Thesis

My thesis is concerned with how the “Third Age” women who are experiencing a sense of loss and depression due to aging and changing identity can benefit by practicing in the

Compassion Based Mindfulness Meditation (CBMM) program and help them find the Authentic SELF and achieve the wholeness of their lives. The CBMM program is designed to help the Third Age women restore their identity and sense of self by discovering and connecting the authentic SELF within themselves. This program will guide them in beginning their journey towards the exploration of their inner world.

Therefore, I believe that the participants in this program can find the answer to their identity confusion that they are currently suffering from by experiencing the connection to the Authentic SELF within themselves. After this is achieved, they will be able to discover their psychic system as a whole of many PARTS⁴ and achieve the wholeness of the separate PARTS in their inner world.

Qualitative Research Methodology and Action Research method

This project focuses on finding out the methods to help the "Third Age" (50-75 years old) women who are experiencing a sense of loss and depression due to aging and a change in identity. Hence, this project designed and implemented the CBMM program as a research project. And I was able to discover the results of how effective this program is for the Third Age women. To appropriately address this research, this project employed qualitative research and Action Research (AR) method.

The first step is a qualitative study that collects data through group sharing and individual interviews, and analyzes the data using a qualitative thematic analysis method. Qualitative research is an appropriate methodology to explain the difference because the experience results of each individual who has experienced the CBMM program are different.

⁴ Stein, *Jung's Map of the Soul: An Introduction*, 157.

In order to collect the data, first, participants share their responses of a session experiences in “Sharing Time” with the questions paper for “Reflection Time”. Second, after experiencing all sessions of CBMM, participants are interviewed with semi-structured questionnaires. All of these data were recorded with the consent of the participants, and the findings are obtained through qualitative thematic analysis method.

As a researcher, special caution is taken in the process of collecting and analyzing data for the purity of the data in this process. “we must return to ‘the things themselves’ (zurückzu den Sachenselbst),”⁵ as Husserl said, in order to reach “intrinsic essence”⁶ of the study. To do so, the researcher must put aside all prior knowledge including theories, hypotheses, measuring instruments and prior research, and natural attitudes like unreflectively positioned judgment, prejudice, or subjective experiences.⁷

Hence, I tried to proceed with this program excluding the subjective experiences, values, and opinions of the researcher as much as possible. To do so, first, during the 9th session, I had the time for participants to talk in detail about their experiences in the “sharing time” with a semi-structured questionnaire at each “reflection time.” As a result, the participants could play a role in making the program together and intervening in the composition of the program each session. Second, when all sessions of CBMM were over, a semi-structured interview questionnaire paper for the interview was given to participants. This procedure aims to get data on how CBMM is helping them, what changes have been made to their identities, and the actual changes while experiencing the program, and what parts of the program have been practically

⁵ Edmund Husserl, *Logical Investigations*, trans. John N. Findlay (London: Routledge & Kegan Paul, 1970), 252.

⁶ Edmund Husserl, *The Idea of Phenomenology*, trans. William P. Alston and Nakhinian George (Hague, Netherlands: Martinus Nijhoff, 1964), 35.

⁷ Frederick J. Wertz, “A Phenomenological Psychological Approach to Trauma and Resilience,” in *Five Ways of Doing Qualitative Analysis: Phenomenological Psychology, Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry*, ed. Frederick J. Wertz et al. (NY: The Guilford Press, 2011), 125.

helpful. All the collected data is analyzed through the qualitative thematic analysis method and this project reaches results about the CBMM program.

In the next step, Action Research was first used in 1946 by Kurt Lewin and “the term is now identified with research in which the researchers work explicitly with and for people rather than undertake research on them.”⁸ The purpose of AR is “to learn through action that then leads on to personal or professional development.”⁹

AR was linked between action and research. Hence, this AR method emphasizes two particular features of reflective practice which are action and reflection. When the action occurred and reflecting from the action.¹⁰ As a result of this reflection, the possibility of revising the plan is an important feature of AR. Therefore, the program designed has the opportunity to be continuously modified and updated toward the purpose of research. And in the process of reflection and replan, the researcher does not proceed alone, but collaborate with the participants. These are important components that distinguishes it from other research methods. This is why I used the AR method in this project and these procedures were applied during the completion of the CBMM designed in this project.

Meyer maintains that action research’s strength lies in its focus on generating solutions to practical problems and its ability to empower practitioners, by getting them to engage with research and the subsequent development or implementation activities.¹¹ Hence, Researcher can choose to research their own practice and help participants can be engaged to identify problems,

⁸ Meyer Julianne, “What is Action Research?” in *Social Research Methods: A Reader*, ed. Clive Seale (London: Routledge, 2004), 453.

⁹ Elizabeth Koshy, *Valsa Koshy and Heather Waterman, Action Research in Healthcare* (London: SAGE Publications, 2011), 4.

¹⁰ Andrew Townsend, *Action Research: The Challenges of Understanding and Changing Practice* (NY: McGraw Hill Open University Press, 2013), 5.

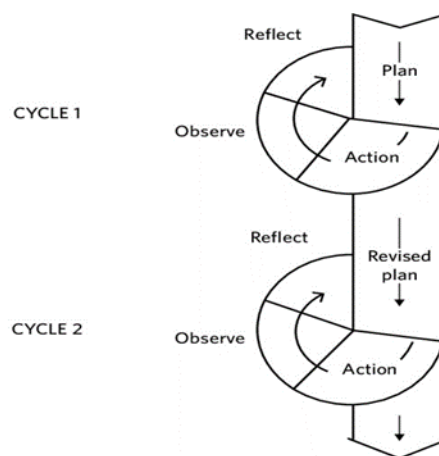
¹¹ Julianne Meyer, “Using qualitative methods in health related action research,” *British Medical Journal* 320, (January 2000): 178, <http://dx.doi.org/10.1136/bmj.320.7228.178>.

seek and implement practical solutions, and systematically monitor and reflect on the process and outcomes of change.

Lewin proposed “Rational social management, therefore, proceeds in a spiral of steps each of which is composed of a circle of planning, acting and fact finding.”¹² These steps are the original sequence and the cycle source for AR suggested by Lewin. Hence, the process of AR has cyclical phases of how they relate to the aim of the research. “These phases were not intended to be solely adopted by a researcher working with a group of participants.”¹³

After that, Kemmis and McTaggart proposed the spiral model of action research as a tool for helping to plan for AR based upon the original Lewinian cycle. Figure 1, illustrates a spiral of steps, each of which is composed of a circle of planning, acting and observing, and reflecting about the result of the action.

Figure 1. Kemmis and McTaggart’s action research spiral model¹⁴



¹² Kurt Lewin, “Action Research and Minority Problems,” *Journal of Social Issues* 2, no. 4 (November 1946): 37, <https://doi.org/10.1111/j.1540-4560.1946.tb02295.x>.

¹³ Andrew Townsend, *Action Research: The Challenges of Understanding and Changing Practice* (NY: McGraw Hill Open University Press, 2013), 10-11.

¹⁴ Stephen Kemmis and Robin McTaggart, eds., *The action research planner*, 3rd ed. (Geelong: Deakin University Press, 1988), 11-14.

This spiral model consists process of four steps ① Plan: constructed action ② To act: to implement the plan ③ To observe: the effects of actions in the context in which it occurs ④ To reflect on these effects as a basis for further planning, subsequent action and so on, through a succession of cycle.¹⁵

As the action research spiral model (Figure1) shows, AR has a circular process including modifications and reactions. Several problems were discovered during the implementation of the program and CBMM could be completed through the process of revise which is an advantage of AR. Therefore, this project has also two circles in the process of acting CBMM and two types of programs (#C1 and C2) exist.

The #C1 is a program originally designed for this project and is acted in circle 1. But the #C1 was revised and replanned through reflection and modification in circle 1. Thus, #C2 was completed and was acted in circle 2. Consequently, #C2 is the final version of the CBMM program in this project. As such, AR is a method used for improving practice and “can involve problem solving, if the solution to the problem leads to the improvement of practice.” And AR “findings emerge as the action develops, but these are not conclusive or absolute.”¹⁶ This is because researchers can seek and implement practical solutions, and systematically monitor and reflect on the process and outcomes of change. In particular, using the AR method will be able to derive the research findings as building joint experiences between researchers and participants. Hence, this project is enabled to understand and reflect carefully on the deep, lived experiences of the CBMM program with the AR method.

¹⁵ Townsend, “*Action Research: The Challenges of Changing and Researching Practice*,” 14.

¹⁶ Koshy and Waterman, *Action Research in Healthcare*, 2-3.

Definitions

Identity process and aging process

Social psychologists in sociology define identity as “sets of meanings people hold for themselves that define ‘what it means’ to be who they are as persons, as role occupants, and as group members”¹⁷ Thus, persons occupy particular positions in the social structure upon which positions role identities are based.¹⁸ Each identity standard contains meanings about the way that signs and symbols are “supposed” to be in a situation. That is why an identity thus monitors and controls both the symbols and resources associated with that identity.¹⁹

However, people begin to experience confusion in the identity process as the roles which once dominated their daily lives now give way to others. They often struggle with these identity and role changes as they get older. When their identity as a provider, protector, and worker changes, their positionality within the world changes with it. They are forced to deal with changing identities: physical, financial, professional.

In the aging process, the inherent physical, psychological, and social role changes give particular experiences that can confuse the individual's sense of self. These changes may cause the Third Age adults to question the ability of their existing identities to guide their life.²⁰ Therefore, the “Identity process theory” proposes that adjustment to aging can be conceptualized as involving the three processes of identity assimilation (maintaining self-

¹⁷ Peter Burke, “Identities and social structure: The 2003 Cooley-Mead Award address,” *Social Psychology Quarterly* 67, no.1 (2004): 5, <https://doi.org/10.1177/019027250406700103>.

¹⁸ Peter Burke, “Extending Identity Control Theory: Insights from Classifier Systems,” *Social Theory* 22, no. 4 (December 2004): 574, <https://doi.org/10.1111/j.0735-2751.2004.00234.x>.

¹⁹ Ibid, 578.

²⁰ John Rowe and Robert Kahn, “Human aging: Usual and successful,” *Science* 237(June 1987): 143-149, <https://doi.org/10.1126/science.3299702>.

consistency), identity accommodation (making changes in the self), and identity balance (maintaining a sense of self but changing when necessary).²¹

However, a youthful age identity is only one aspect of the aging self. As the aging process, people should accept the changes of the different aspects about their body (physical self), their psychological qualities (personal identity), and their social relations (social self) of the aging process as they relate to one's own person.²² This is because our identity also goes through the aging process. In other words, we are experiencing the change of the aging self. In this process, people could be faced with their own inner turmoil and confusion because they may be vulnerable to experiencing their identity changing process. At this point, they would need identity accommodation, which involves redefining one's identity. Identity accommodation is a process of changing one's identity in response to new experiences.

The Third Age and middle adulthood (Midlife)

This project reflects interest on finding ways to cope with the changes in role and identity experienced with aging in life after 50 years of age. In the chronological age dimension or psychological development theory, these phases of life are simply classified based on the number of age. I do not agree with this numerical grouping. This is because the conceptualization of human lifespan in terms of discrete age groupings has occurred in a variety of historical and cultural settings, and it is necessary to subdivide old age into active, younger-old, and decrepit stages.²³

²¹ Joel Sneed and Susan Whitbourne, "Identity Processing and Self-Consciousness in Middle and Later Adulthood," *The Journals of Gerontology: Series B* 58, no. 6 (November 2003): 313, <https://doi.org/10.1093/geronb/58.6.P313>.

²² Gerben Westerhof, Susan Whitbourne, and Gillian Freeman, "The Aging Self in a Cultural Context: The Relation of Conceptions of Aging to Identity Processes and Self-Esteem in the United States and the Netherlands," *The Journal of Gerontology: Series B* 67, no. 1 (January 2012): 52, <https://doi.org/10.1093/geronb/gbr075>.

²³ Judith Phillips et al., *Key concepts in social gerontology* (London: SAGE Publications, 2010), 214.

The concept of the ‘third age’ relates to Laslett’s description of the four ages in a lifespan, which are defined neither chronologically nor biologically. “Retirement from the workforce and the freedom from many domestic responsibilities to pursue personal goals and interests is characteristic of the period known as the third age.”²⁴ In Laslett’s theory with the onset of retirement, interpretation is again divided, especially because it reflects the shifting nature of social structural factors such as the changing age of retirement.²⁵ The Third Age is no mere chronological segment of the life course having specified starting and ending ages. For this reason, this project applies the concept of the Third Age instead of midlife.

This Third Age concept is “Biomedical, demographic or sociological terminology describing age groups either in terms of their associated chances of survival to certain ages, or as phases of the life course identified in terms of functions and roles.”²⁶ The Third age bears Pifer's concept of the Third Quarter of life (ages 50 to 75), which also represents a way of dividing the life course so as to minimize the perception of the years after retirement as years of inactivity and decrepitude.²⁷ This concept has a close resemblance to Neugarten's distinction between the young-old and the old-old; these categories also were intended to differ from each other according to activity and health status of the person.²⁸ The Third age is “Biomedical, demographic or sociological terminology describing age groups either in terms of their

²⁴ Alan Williamson, “Gender issues in older adults’ participation in learning: Viewpoints and experiences of learners in the University of the Third Age (U3A),” *Educational Gerontology* 26 (November 2000): 49–66, <https://doi.org/10.1080/036012700267394>.

²⁵ Michael D. Young, and Tom Schuller, *Life After Work: The Arrival of the Ageless Society* (London: HarperCollins, 1991), 178-179.

²⁶ Judith Phillips et al., *Key Concepts in Social Gerontology*, 213.

²⁷ Alan Pifer and Lydia Bronte, ed., *Our Aging Society: Paradox and Promise* (NY: Norton, 1986), 402-403.

²⁸ Bernice Neugarten, “Age groups in American society and the rise of the young old,” *Annals of the American Academy of Political and Social Science* 415 (1974): 187-198.

associated chances of survival to certain ages, or as phases of the life course identified in terms of functions and roles.”²⁹

Peter Laslett, however, was the first to use the term as part of the numerical ordering of the different phases of the life course in the 1980s, rather than from those of Pifer and Neugarten, and was in relation to First, Second and Fourth Ages, conceptualizing it as both an individual and population-level attribute.³⁰ Although Laslett’s contribution to the development of the Third Age concept has been significant in the UK, it was previously used by the French in the early 1970s in the context of the Université du Troisième Age, the same name being subsequently adopted in the UK as Universities of the Third Age.

The University of the Third Age (U3A) has been designed as an educational model for older adults after retirement.³¹ The first University of the Third Age, *L’Université du Troisième Age*, was developed in Toulouse, France in 1972 to improve the quality of life for older adults.³² The British version of the U3A was established in Cambridge in 1981, and this model is not usually affiliated with traditional educational institutions.³³

Laslett established the aging theory of the Third Age and insisted that these four ages did not begin or end at one's birthday or a year having that birthday. In Laslett’s theory, one's life comprises four ages, and the culmination is in the Third Age. Old age further comprises two ages, the Third and Four Ages. With his theory of the Third Age, therefore, it is rationale that a person

²⁹ Phillips et al., *Key Concepts in Social Gerontology*, 213.

³⁰ Ibid, 215.

³¹ Jane Stephan et al., “Mental fitness and the lifelong learning movement,” *Age in Action* 19, no.2 (2004): 1–5.

³² Lydia Hebestreit, “The role of the University of the Third Age in meeting needs of adult learners in Victoria, Australia,” *Australian Journal of Adult Learning* 48, no.3 (November 2008): 549; Frank Glendenning, “Education for older adults,” *International Journal of Lifelong Education* 20, no. 1-2(2001): 63–70, <https://doi.org/10.1080/02601370010008255>.

³³ Hebestreit, “The role of the University of the Third Age in meeting needs of adult learners in Victoria, Australia,” 549-550.

has each own lifespan; despite the same age, some seniors are healthy whereas others are frail.

Laslett mentioned that the Third Age was generally an era after retirement with health, vigor, and positive attitude, except for particular cases. He also described that the Third Age emerged in only developed countries with both aging population and excellent economic conditions.³⁴

Many researchers have tried the idea of functional age in a number of different ways. Hence, age and aging have four dimensions, which are chronological aging, biological aging, psychological aging and social aging. Research on age and aging is still being explored. Today, new dimensions in spirituality and religion of Ageing (NDSRA) have been expanded and included in the recent research of the aging process.³⁵ “From the developmental perspective, middle adulthood (or midlife) refers to the period of the lifespan between young adulthood and old age.”³⁶ The most common definition by chronological age for middle age is beginning in the early 40s and lasting until 65, when retirement normally begins.³⁷

Erik Erikson developed the “eight stages of psychosocial development” based on Freud’s psychosexual theory and defined middle adulthood as between 40 and 65. Erikson’s psychosocial stages focus on personality development in a social context.³⁸ Such past lifespan development theories were from the perspective that people continuously developed to the next stage at each specific age. Thus, unlike Laslett’s the Third Age theory, these were insufficient to distinguish some healthy elders from others at a same age having decline in mental and physical function.

³⁴ Peter Laslett, *A fresh map of life: the emergence of the Third Age* (Cambridge: Harvard University Press, 1991), 77-95.

³⁵ Vern Bengtson et al., “Emerging Developments in Spirituality, Religion, and Aging” in *New Dimensions in Spirituality, Religion, and Aging*, ed. Vern Bengtson and Merrill Silverstein (NY: Routledge, 2019), 1-2.

³⁶ Karen L. Freiberg, *Human Development a Life-span Approach* (Wadsworth Health Sciences Division, 1983), 14.

³⁷ Dorothy Rogers, *Life-span Human Development* (CA: Brooks/Cole Publishing Company, 1982), 238.

³⁸ Lori Gottlieb, *Maybe You Should Talk to Someone: A Therapist, Her Therapist, and Our Lives Revealed* (NY: Houghton Mifflin Harcourt, 2019), 297.

Previously, most researchers tended to conduct their aging studies that focused on negative viewpoints, such as decline in mental and physical function. Once Laslett advocated the theory of the Third Age, however, his theory prevailed rapidly among developed countries, and researchers started to conduct positive aging studies.³⁹

This concept of the Third Age does not only apply to Korean American Women who are participants in the CBMM program of this project. This is because when I initially planned this project, I was not limited to Korean American Women as the subject of research.⁴⁰ Therefore, I will not attempt to interpret this theory by applying it as a concept linking Korean American Women in this project.

The reason is that I believe that “Third Age” is a conceptualization of the lives of those who are retired and beyond middle age and this theory articulates a specific form of positive aging so that this theory helps us to have a new framework. Thereby, this theory is a concept that can be applied to anyone who wants to look for and understand stages of the life course from this perspective.

“SELF” and “self”

In this project, the meaning of “SELF” and “self” is used differently. To know how the self is different from the SELF, I will describe SELF and ‘self’ in terms of Internal Family System. And then the concepts will be connected to “true self” and “false self” from Donald Winnicott’s theory.

³⁹ William A. Sadler, “Changing life options: Uncovering the riches of the Third Age,” *The inaugural edition of the LLI Review* 1, no. 1 (spring 2006): 11-20.

⁴⁰ In this study, due to the COVID-19 Pandemic, it was difficult to collect various samples groups for this research. Thus, I had to implement CBMM with Korean American Women in this project. However, I state that it is not limited to Korean American Women as the sample of this study.

From the IFS point of view, there are two types of selves which are SELF and self.⁴¹ These concepts are from Jung and Assagioli. They subscribed to the idea of the SELF and the self, each person contains a SELF or Center. As both saw it, this SELF is a state of mind to be achieved—a place of nonjudgmental, clear perspective. According to Jung, this SELF is a passive, observing state, and according to Assagioli, a person can eventually evolve to a point at which the SELF shifts from passive observer to active manager of the personality.⁴²

As such, the self is domesticated and developing on our outward journey, and SELF seems to meet when heading for the inward-developing Journey. Because SELF is defined as “The core aspect of you that is your true SELF, your spiritual center.” in the IFS theory.⁴³ Thus, human beings are always in a situation where they have to make choices in two ways.

As a similar concept to these, there are ‘true and false self’ from Donald Winnicott's theory. Winnicott originally introduced the ‘true self’(also known as real self, authentic self, original self and vulnerable self) and the ‘false self’(also known as fake self, idealized self, superficial self and pseudo self) with psychological concepts these concepts in 1960.⁴⁴ Winnicott used true self to describe a sense of self based on spontaneous authentic experience and a feeling of being alive, having a real self.⁴⁵ Winnicott saw the false self is “as a defensive facade, which, in extreme cases, could leave its holders lacking spontaneity and feeling dead and empty, behind a mere appearance of being real.”⁴⁶

⁴¹ Richard C. Schwartz, *Internal Family Systems Therapy* (New York: The Guilford Press, 1995), 50-54.

⁴² Ibid, 5.

⁴³ Jay Earley, *Self-therapy: a step-by-step guide to creating inner wholeness using IFS, a new, cutting edge psychotherapy* (MN: Mill City Press, 2009), 321.

⁴⁴ Donald W. Winnicott, “Ego distortion in terms of true and false self (1960)” in *The Maturation Process and the Facilitating Environment: Studies in the Theory of Emotional Development*, ed. Masud Khan (London: Hogarth Press and the Institute of Psychoanalysis, 1965), 140–152.

⁴⁵ Salman Akhtar, *Good Feelings: Psychoanalytic Reflections on Positive Emotions and Attitudes* (London: Routledge, 2009), 128.

⁴⁶ Winnicott, “Ego distortion in terms of true and false self (1960),” 147–149.

This concept of self is used in connection with narcissism. Kohut extended Winnicott's work in his investigation of narcissism, seeing narcissists as evolving a defensive armor around their damaged inner selves.⁴⁷ Consequently, I understood the concepts that the “true self” is related to “SELF”, and the “false self” is related to “self” in terms of Winnicott. Hence, I applied these understandings to this project.

In the IFS theory, SELF is described as follows.⁴⁸ First, everyone has a SELF at the core that is different from the PARTS. This is a major tenet of IFS. Even people whose experience is dominated by PARTS have access to this SELF and its healing qualities of 8C's⁴⁹. Second, SELF constrained by PARTS that are afraid to differentiate fully from it. Therefore, the PARTS need to trust the SELF and separate from it. At that time, the SELF is not only a passive witness to one's life; it can also be an active leader, both internally and externally. The third, SELF is both an individual and a state of consciousness. It means individual with boundaries (a particle) and wave state as well. It seems the wave state is any energy state. A person connects other people and the universe in an energy state. It is to build connectedness in their inner worlds. Finally, when we connect with the SELF in our core center and the SELF lead us, it is to be helpful in spiritual formation as well as psychological therapy.

In the meanwhile, how can we recognize SELF and distinguish it from self? The reason we have lived without being aware of the SELF until now is that it was not so easy to discover our authentic SELF. It was difficult to notice because SELF was mixed with other PARTS.

⁴⁷ Janet Malcolm, *Psychoanalysis: The Impossible Profession* (London: Vintage, 1988), 136.

⁴⁸ Schwartz, *Internal Family Systems Therapy*, 50-54.

⁴⁹ Ibid, “Self-Leadership” has 8C's and characterized by Calmness, Clarity, Curiosity, Compassion, Confidence, Courage, Creativity, and Connectedness. When the SELF comes out, we could recognize and feel qualities of the eight C's.

When SELF is separated from other PARTS, SELF has leadership. After that, it becomes possible to be aware of our authentic SELF and we can experience the eight characteristics of SELF. At this point, we can feel connected with an authentic SELF as our being.

To do that, SELF needs to be unblended from other PARTS. When PART and SELF are blended, it is difficult to distinguish SELF by itself. Thereby, to distinguish SELF and self, “unblending” work is required, and there are six steps in the process; 1) engaging my body 2) engage my imagination 3) cultivate a connection with the sacred 4) create some internal space from being identified with the PART 5) externalize the PART 6) find a companion.

When these working are done, our SELF can be distinguished from self. And then, we will experience a connection with our authentic SELF. However, IFS does not divide SELF and PARTS into dichotomous thinking. As SELF has leadership, SELF is a good thing, and PARTS is not considered to be obsolete.

It is important for both to balance and harmonize with each other with their own uniqueness within our inner world in the IFS. Both of them have their own uniqueness within our inner world, and balance and harmony are important as key principles of the IFS system together. Therefore, in the end, SELF is moving toward wholeness with other PARTS. It is not divided, it is to exist together and to go on the path of mutual growth. This is the direction in which the CBMM program is also moving forward. At this point of coincidence, IFS and CBMM can meet and are applied to CBMM.

Audience

In this project, the Third Age women are the primary audience. They are within the age range in which women feel a sense of loss, especially due to aging and identity confusion. This

project, however, is not limited to the Third Age women and can work for anyone who wants to connect with their authentic SELF. Hence, the practice of the CBMM program will contribute to helping everyone direct their lives toward wholeness. Therefore, anyone interested in this subject, regardless of gender or age, can become a secondary audience for this project.

Scope and Limitations

In this project, the scope of participants was selected as the Third Age women whose last child was older than graduating from high school and retired or working part time. Originally, I did not intend to do research that is limited to Korean American Women. However, in COVID-19 pandemic situation, I was limited in contacting people so that I had difficulty obtaining various groups to experience CBMM program. Thereby, they were the people I could easily contact with than other groups so that I was able to recruit Korean American Women as participants.

Although I would like to expand the sample number and experience racial diversity in this project, it was not easy to contact the participants because of the coronavirus situation. For this reason, this project has limitations. First, the sample size is small and is not diverse are the limitation of this study. Second, the CBMM program only implemented once.

Consequently, it is a limitation that this project cannot have various research results since I could not have many kinds of various group samples. If the number of groups who have experienced the program increases or when the number of participants is much larger, it is possible that other experiences not revealed in this study may emerge.

Originality and Contributions

There are three models: Compassion, Mindfulness Meditation, and Internal Family System (IFS), and this project attempts to integrate IFS with compassion as a base and mindfulness meditation as a connection tool. However, the integration of these three models as one in the body has never occurred before. This is the first attempt to use all these methods as a tool to discover and connect SELF with ourselves. In this sense, I believe it demonstrates originality in this project.

We already know the advantages of these three models. And I can identify that the models are already being integrated with each other. First, Mindfulness Meditation has been used originally as a method for traditional spiritual practice for a long time. But The spiritual resources of this model added psychological goals and integrated with the psychological region. Therefore, “mindfulness-based” psychological treatment models were designed, and their effects began to be discovered and proven by scientists and psychologists.

Second, IFS is a theory with a background of psychological ground. But IFS is a model in which the two elements are already integrated as it is used not only as a tool of psychotherapy but also in the field of spiritual development. It is possible because it has both psychological and spiritual characteristics of SELF.

Finally, Compassion has the characteristic that can belong to both realms without distinction of boundaries because compassion has both a psychological and a spiritual element. For this reason, compassion makes to bring the results that apply as the base model of the CBMM program in this project.

The integration of these three models with each other has already begun. As Mindfulness is combined with IFS, they help to explore PARTS and cultivate SELF leadership.

In addition, Kristin Neff and Christopher Germer together created the Mind Self-Compassion (MSC) which is Mindfulness is combined with compassion.

As such, these three models already show the possibility of being combined with each other, and it has been confirmed in many studies that each model has a synergistic effect when connected and used with other models rather than independently used. Hence, I found the possibility to connect these three models, and I try to apply them to the CBMM program in this project. Thereby, I expect these three models to correlate well and result in much better cultivation of our inner world with CBMM program.

This project will attempt to integrate these three models together in a program called CBMM. Until now, there has never been a previous integration of these three models into one program. Thus, it will be an opportunity to find out the possibility that background models can be related together within the framework of the CBMM program. As the goal of this project, to be aware and connected with the authentic SELF in our inner world, I will apply these three tools. I believe that this attempt is the meaning and originality of this project.

Through this project, this study will contribute as a practical method rather than a theory that can help those who suffer from self-identity confusion as the given life environment changes, including the Third Age women.

Outline of the Chapters

In Chapter 1, This chapter is the introduction. I describe the main problem I am concerned about and the thesis of this project as my answer to the main problem. It also offers the methodology and method that I employ for this project. In addition, this chapter includes the

scope and limitations of the research, the study's potential contribution, and the anticipated audience of the project.

In Chapter 2, it presents the important background theories and related to models that form the basis of this project. In the theoretical part, explanations and theories are provided for the important concepts used in this project. There is the Third Age theory and the reason for using this term instead of mid-life is provided here. And it is the correlation between the identity process and aging. This is because the aging process is linked to the identity process. Next, these are the related models that consist of the framework of CBMM program which are mindfulness meditation, compassion and Internal Family System model.

In Chapter 3, it explains theories and procedures applied for program development. There is a program development model for program design. In this project, a description of which model was applied and the processes for the CBMM program development are provided. In particular, this chapter discusses how can be integrated the spiritual and psychological resources of Mindfulness, Internal Family System, and Compassion.

In Chapter 4, it shows how the CBMM program is completed while executing the program designed in this project. Program #C1, originally planned and designed, is changed to CBMM through the process of modification and react, which are the advantages of Action Research. In the process of implementing the program, this project provides an opportunity to experience the programs before and after modification and to see circles 1 (#C1) and 2 (#C2) of the spiral model. (Figure 1).

In Chapter 5, there are findings of CBMM program and the results of this project. Through the responses of participants who experienced CBMM, their changing processes were

recorded. And the data are analyzed using the method of qualitative research and the results are presented.

In Chapter 6, it offers to summarize why the Third Age concept is important and where it is positioned in this research project, and the connection between the Third Age and wholeness with the concluding reflection. And then, I will be addressed suggestions for future revised program development.

Chapter 2.

Background Theories and Related Models in the CBMM program

Compassion

Compassion is an important basic concept in this project. The reason compassion is based in the CBMM program is that compassion is the basic motive in our lives. Although compassion is a basic emotion that exists in human beings, it is not being cultivated well. Consequently, we are not getting enough of the benefits it offers because we do not develop compassion within us.

I believe that it is difficult to reach awareness and connection with SELF without understanding compassion and having a compassionate heart towards self, others, and God. Therefore, this research will apply this concept to help cultivate the compassionate heart within the participants.

This idea invites the participants into a journey of self-exploration that promotes an active compassion towards the true SELF. As this compassionate spirit is being developed, it will help find the authentic SELF. In addition, I will adopt the Internal Family Systems (IFS) theory to help them get engaged with a sense of compassion towards themselves through the practices of the CBMM program.

What is Compassion?

Animals live day to day, and they cannot reflect on what it means to have two kinds of selves that exist in their inner world. They simply practice their innate desires and feelings.

Therefore, they do not have concerns about how self-identity was created and what leads them. In contrast, for people, self-identity is an important issue in the development stage of his or her life. This is because we are able to decide for ourselves what kind of self we want to connect with. In this sense, developing compassion is linked to our desire to be someone. That is why humans intrinsically have a compassionate mind.

When someone concentrates or cares for us with an authentic heart, we are moved to respond to that heart. Thus, “Compassion is the heartbeat of humanity.”⁵⁰ Compassion entails the desire for sentient beings to be happy and free from suffering.⁵¹

Compassion has a compassionate Source, which is toward one’s self and others. When I face myself as an object of compassion, it becomes self-compassion. Therefore, in general, when speaking of compassion, the meaning toward others is included. Hence, compassion is seen as the fundamental agent of transformation that allows us to shift from a life-centered perspective on self focused concerns to one that is focused on the service to others.⁵²

We could think about what the experience of compassion feels like as follows. First, to have compassion for others, you must notice that they are suffering. When we acknowledge the suffering person, we can feel compassion for how difficult his or her experience is. Second, compassion involves feeling moved by others’ suffering so that our heart responds to their pain. When this occurs, you feel warmth, caring, and the desire to help the suffering person in some way. Finally, when we feel compassion for another, it means that we realize that suffering, failure, and imperfection is part of the shared human experience.⁵³

⁵⁰ Frank Rogers Jr., *Practicing Compassion* (Nashville: The Upper Room, 2015), 9.

⁵¹ Kristin Neff and Katie Dahm, “Self-Compassion: What It is, What It Does, and How It Relates to Mindfulness,” in *Handbook of Mindfulness and Self-Regulation*, ed. Brian Ostafin et al. (NY: Springer, 2015), 130.

⁵² Paul Gilbert and Choden, *Mindful Compassion: How the Science of Compassion Can Help You Understand Your Emotions, Live in the Present, and Connect Deeply with Others* (CA: New Harbinger Publications Inc., 2014), 102.

⁵³ Kristin Neff, “*Self-Compassion*,” accessed March 27, 2021, <http://self-compassion.org>.

What is Self-Compassion?

When we apply compassion concepts to the self, it would be self-compassion. We tend to have better relationships with others than me. This means that we are taking the position of “other” towards ourselves.⁵⁴ Therefore, we need to learn how to treat ourselves. The self-compassion is “a practice in which we learn to be a good friend to ourselves.” Hence, we could learn to treat ourselves as a good friend and become an inner ally rather than an inner enemy through self-compassion.⁵⁵

Figure 2. The Three Elements of self-compassion⁵⁶



Kristin Neff defined self-compassion as having three core elements: self-kindness, common humanity, and mindfulness.⁵⁷ Thus, these three basic components of self-compassion are three faces of self-compassion. These components can be seen in Figure 2, which describes in detail for a more complete definition as follows.

⁵⁴ Kristin Neff, “Self-Compassion and Psychological Well-being,” *Constructivism in the Human Sciences* 9, no. 2 (2004): 29.

⁵⁵ Kristin Neff and Christopher Germer, *The Mindful Self-Compassion Workbook: A Proven Way To Accept Yourself, Build Inner Strength, And Thrive* (NY: The Guilford Press, 2018), 9.

⁵⁶ Ibid, 10.

⁵⁷ Ibid, 10.

First, self-kindness is caring toward ourselves as we do towards others, and it indicates “the tendency to be supportive and understanding with ourselves rather than harshly critical or judgmental.”⁵⁸ This is the ability to turn to ourselves with exactly the same attitude, thoughts, words and deeds that we would offer to our beloved friends who go through the same thing. Therefore, instead of attacking and berating ourselves for being inappropriate, we offer ourselves warmth and unconditional acceptance. Likewise, when external life circumstances are difficult and unbearable, we actively soothe and comfort ourselves.

As the second component, common humanity involves “recognizing that all humans are imperfect.” This concept connects our own condition of shortcomings with a common human condition, allowing us to have a greater view of our individual shortcomings and difficulties. Every human has difficult times, unpleasant feelings and things that do not go as planned. Therefore, imperfections, mistakes, and failures are universal parts of the human experience that doesn’t only apply to me. Consequently, we would have “a kind and understanding attitude towards ourselves that accepts our limitation and imperfections rather than harshly judging ourselves.”⁵⁹

The third component of self-compassion is Mindfulness. Mindfulness can be defined as the clear seeing and acceptance of what is occurring in the ‘present moment.’ Mindfulness involves being aware of one’s painful feelings in a balanced manner so that one neither ignores nor exaggerates personal suffering.⁶⁰ Neff describes mindfulness as the ability to maintain an awareness of painful thoughts and feelings without over-identifying with them.⁶¹

⁵⁸ Ibid, 10.

⁵⁹ Neff, “Self-Compassion and Psychological Well-being,” 29.

⁶⁰ Kristin Neff and Oliver Davidson, “Self-Compassion: Embracing suffering with kindness,” in *Mindfulness in Positive Psychology: The Science of Meditation and Wellbeing*, ed. Itai Ivtzan and Tim Lomas (NY: Routledge, 2016), 39-40.

⁶¹ Neff, “Self-Compassion and Psychological Well-Being,” 28.

As such, there is a reason human need self-compassion. Self-compassion, on the other hand, has been linked to a growth mindset. That is because when we are self-compassionate, we are able to better acknowledge our personal weaknesses and take responsibility for our mistakes. Thus, self-compassion involves acting towards yourself when you are having a difficult time, going through failures, or notice something you do not like about yourself.⁶²

In addition, self-compassion is necessary because “out of the abundance of such self-compassion we are able to have genuine compassion for others.”⁶³ This means that when we become self-compassionate, we could begin to have an authentic and compassionate heart for others. Therefore, the person with the self-compassion experience could reach into the deep understanding “in his or her depths, the wounds, heartaches, and longings at the core of another person’s behavior and experience.”⁶⁴ As such, compassion is an essential element, not only for individuals, but also for our community to be healthy.

How Do We Cultivate the self-compassion?

First, to cultivate self-compassion, it is necessary to distinguish between “self” and “SELF” among the interior movements within us. This is because self-compassion can be enriched when myself is the ‘true self’ than the ‘false self’. Thus, what cultivates self-compassion is related to what cultivates SELF in our inner world. That is why it is necessary to apply the IFS theory in order to become aware and connect the movement of SELF.

In the theoretical background, among SELF characteristics (8C’s) within IFS theory is included “compassion” which enables the connection between self-compassion and IFS. And this

⁶² Kristin Neff, *Self-compassion: the proven power of being kind to yourself* (NY: William Morrow, 2011), 10.

⁶³ Frank Rogers, *Practicing Compassion* (Tennessee: The Upper Room Books, 2015), 14.

⁶⁴ Rogers, *Practicing Compassion*, 15.

is the basis on which compassion can be integrated with the IFS model. Then, self-compassion can be cultivated better when applied with mindfulness meditation. Thus, the CBMM in this project will be the integrating place where IFS and mindfulness meditation meet with compassion as the base.

Next, a particularly important way to cultivate self-compassion is to suggest an intervention of mindfulness.⁶⁵ Since mindfulness is one component of self-compassion, it makes sense that learning to be mindful also increases one's ability to be self-compassionate. Self-compassion also has a trait that can be enhanced with training. Hence, in some approaches to mind training, developing mindfulness is seen as a way of developing compassion in itself."⁶⁶

There is a characteristic of mindfulness that simply increases one's ability to hold painful experiences in balanced awareness. That is why many programs designed to teach mindfulness also include components that develop the capacity related to the self in a kind understanding way.⁶⁷

Among them, Mindfulness-Based Stress Reduction (MBSR), created by Jon Kabat-Zinn, is a mindfulness-based intervention that is most widespread. MBSR typically teaches loving-kindness meditation (LKM), which is a meditation designed to generate feelings of positivity and goodwill toward the self and others.⁶⁸

Although teaching self-compassion is not an explicit component of the MBSR curriculum, program leaders attempt to convey implicit messages about the benefits of being

⁶⁵ Shian-Ling Keng et al., "Mechanisms of change in mindfulness-based stress reduction: Self-compassion and mindfulness as mediators of intervention outcomes," *Journal of Cognitive Psychotherapy* 26, no. 3 (July 2012): 270-280, <https://doi.org/10.1891/0889-8391.26.3.270>.

⁶⁶ Gilbert and Choden, *Mindful Compassion*, 68.

⁶⁷ Neff and Davidson, "Self-compassion: Embracing suffering with kindness," 45.

⁶⁸ Jon Kabat-Zinn, "Mindfulness-based interventions in context: Past, present, and future," *Clinical Psychology: Science and Practice* 10, no. 2 (May 2006): 144-156, <http://doi.org/10.1093/clipsy.bpg016>.

kind and gentle with oneself.⁶⁹ And some researchers have proposed that self-compassion may be a key mechanism by which mindfulness-based interventions improve wellbeing and reduced stress.⁷⁰

Nonetheless, these programs do not directly teach skills of self-compassion, but focuses primarily on teaching techniques to enhance mindfulness. For this reason, Germer and Neff developed a self-compassion training program called Mindful Self-Compassion (MSC).⁷¹

With this theoretical background, when designing CBMM in this project, compassion was integrated with mindfulness meditation and was applied as compassion-based, not mindfulness-based.

The Relationship Between Mindfulness and Compassion

There are many ways in which mindfulness is a general ingredient source. In this context, we can consider how mindfulness can be related to compassion. In my perspective, I believe that finding out the difference is more helpful in understanding the relationship. Therefore, I first tried how to distinguish self-compassion from mindfulness.

Mindfulness refers to the ability to nonjudgmentally bring awareness to any experience, positive, negative, or neutral, whereas self-compassion focuses on holding negative thoughts and emotion with kindness. The type of mindfulness as a part of self-compassion is narrower in scope than general mindfulness, but self-compassion as a total construct is broader in scope than

⁶⁹ Kabat-Zinn, "Mindfulness-based interventions in context: Past, present, and future," 144-156.

⁷⁰ Ruth A. Baer et al, "Mindfulness and self-compassion as predictors of psychological wellbeing in long-term meditators and matched nonmeditators," *Journal of Positive Psychology* 7, no. 3(May 2012): 230-238, <https://doi.org/10.1080/17439760.2012.674548>; Britta Hölzel et al, "How does mindfulness meditation work? Proposing mechanisms of action from a conceptual and neural perspective," *Perspectives on Psychological Science* 6, no 6(November 2011): 537-559, <https://doi.org/10.1177/1745691611419671>.

⁷¹ Kristine Neff & Christopher Germer, "A pilot study and randomized controlled trial of the Mindful Self-compassion Program," *Journal of Clinical Psychology* 69, no. 1 (December 2012): 28-44, <https://doi.org/10.1002/jclp.21923>.

mindfulness because it involves the additional components of common humanity and self-kindness. Self-compassion and mindfulness also differ in terms of their respective targets. Whereas mindfulness is a way to relate to internal experience, self-compassion is concerned with the experiencer who is suffering.

Next, I will consider how self-compassion and mindfulness have a connection. The construct of mindfulness and self-compassion are theoretically related to each other because mindfulness is one of the three elements of self-compassion.⁷² Compassion training provides a context for working “mindfully” with our tendencies to avoid or suppress our emotions, and mindfulness is a servant of an awakening compassionate heart, and at the same time, the power of compassionate motivations to reorganize the mind and initiate lasting change.⁷³ Thus, mindfulness and compassion are essential to the process of growth and transformation. “Mindful Compassion” can help heal the wounds to our soothing and affiliation system and offers a sense of connectedness. In consequence, it would seem difficult to have self-compassion and be truly aware of one’s own pain but yet not carried away with it, if one lacks some level of mindfulness.⁷⁴

But, when self-compassion accompanies mindful awareness of a difficult experience, the experiencer would meet a bit of a paradox. The reason is that “one’s present moment experience is mindfully accepted without resistance; at the same time the wish for the experiencer to be free of suffering in future moments – the motivation that lies at the heart of compassion – is also present.”⁷⁵

⁷² Neff defines the construct of Self-compassion and it entails three main components: Self-kindness, common humanity, mindfulness. Kristin Neff, “Self-compassion: An alternative conceptualization of a healthy attitude toward oneself,” *Self and Identity* 2, no. 2 (March 2003): 85–101, <https://doi.org/10.1080/15298860390129863>.

⁷³ Gilbert and Choden, *Mindful Compassion*, 179.

⁷⁴ *Ibid*, 154.

⁷⁵ Neff and Dahm, “Self-Compassion: What It Is, What It Does, and How It relates to Mindfulness,” 130.

In the Mindful Self-Compassion (MSC) program, this apparent contradiction is resolved by explaining that “we give ourselves compassion not to feel better but because we feel bad”⁷⁶ In other words, “we learn to fully accept our present moment experience as it is without resistance, while still holding our pain in the warm embrace of compassion.”⁷⁷ It both completely accepts experience as it is and also wishes it could be different. In this way, self-compassion and mindfulness work together to mutually enhance each other.

How is the Interaction of Mindfulness and Compassion Possible?

Since compassion belongs to the "old brain" in the central nervous system, the practice of self-compassion does not come by instinct. Therefore, self-compassion requires the use of different brain muscles, and everyone can learn it. That is why mindfulness intervention is necessary here. Humans have the ability to pay attention to the present moment, which is called “mindfulness.” Therefore, “mindfulness is a new-brain competency.”⁷⁸ Human being has “a smart new brain that gives us amazing ways of thinking, imagining, planning, and having empathic insight,” and “the way that our motives and emotions link up with these new-brain capacities can bring out both the best and the worst in us.”⁷⁹

As depicted in Figure 3, the point is that mindfulness and compassion work together but from different positions. Compassion “helps us to reorganize our minds by generating particular motives and feelings, while mindfulness helps us to step back and disengage from emotional

⁷⁶ Christopher Germer and Kristine Neff, “The Mindful Self-Compassion training program,” in *Compassion: Bridging theory and practice: A multimedia book*, ed. Tania Singer & Matthias Bolz (Leipzig, Germany: Max-Planck Institute, 2013), 386.

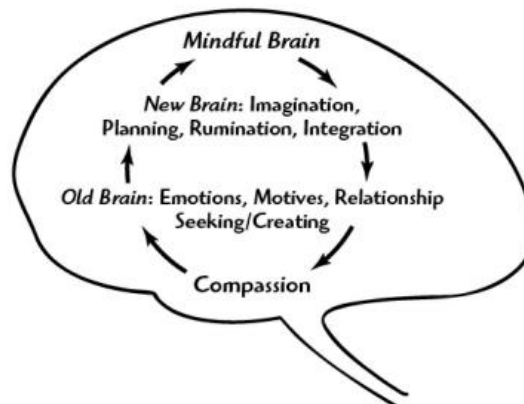
⁷⁷ Neff and Dahm, “Self-Compassion: What It Is, What It Does, and How It relates to Mindfulness,” 130.

⁷⁸ Gilbert and Choden, *Mindful Compassion*, 68.

⁷⁹ *Ibid*, 70.

thinking loops that suck us in, thereby providing the stability and perspective which is the basis for insight.”⁸⁰

Figure 3. Interactions of mindfulness and compassion with old and new brains⁸¹



Initially, we begin with compassion as a basic motive at the lower level of the diagram (Figure 3). But when we commit self-compassion, this influences our thinking and gives focus and direction to mindfulness. After that, on the upper level of the diagram, “we might start with mindfulness, which helps us to stabilize the mind and lay the foundation for the emergence of our compassionate qualities.”⁸² They work together, and this is the process by which compassion-based mindfulness becomes possible in this project.

Mindfulness Meditation

What is Mindfulness?

⁸⁰ Ibid, 68.

⁸¹ Ibid, 69.

⁸² Ibid, 68-69.

Mindfulness is a type of meditation in which you focus on being intensely aware of what you are sensing and feeling in the moment, without interpretation or judgment. Practicing mindfulness involves breathing methods, guided imagery, and other practices to relax the body and mind and help reduce stress.

According to the definition offered by Bishop et al., “mindfulness has two main elements: paying attention to one’s present moment experience as it is happening, and relating to this experience with a curious, open, accepting stance.”⁸³ Mindfulness involves “being aware of present moment experience in a clear and balanced manner, so that one neither ignores nor ruminates on disliked aspects of oneself or one’s life.”⁸⁴ Therefore, mindfulness means that we are aware when that critical voice starts to chatter. We notice this when we are experiencing a hard time and can stay with those challenging feelings in a non-judgmental way. The theme of nonjudgment is important to all definitions in mindfulness.

Jon Kabat-Zinn, defines mindfulness as “the awareness that emerges through paying attention on purpose in the present moment, and nonjudgmentally, to the unfolding of experience moment-by-moment.”⁸⁵ Another mindfulness teacher, Ronald Siegel, has a somewhat simpler definition of mindfulness as “awareness of present experience with acceptance,”⁸⁶ And Rob Nairn states, “Mindfulness is knowing what is happening while it is happening no matter what it

⁸³ Scott R. Bishop et al., “Mindfulness: A proposed operational definition,” *Clinical Psychology: Science and Practice* 11, no 13 (May 2006): 230-241, <https://doi.org/10.1093/clipsy.bph077>.

⁸⁴ Kirk Brown and Richard Ryan, “The benefits of being present: Mindfulness and its role in psychological well-being,” *Journal of Personality and Social Psychology* 8, no. 4 (2003): 822-848, <https://doi.org/10.1037/0022-3514.84.4.822>.

⁸⁵ John Kabat-Zinn, *Coming to Our Senses: Healing Ourselves and the World Through Mindfulness* (NY: Piatkus, 2005), 108.

⁸⁶ Ronald Siegel D., *The Mindfulness Solution: Everyday Practices for Everyday Problems* (NY: Guilford, 2010), 27.

is.”⁸⁷ Thereby, mindfulness is primarily a skill of how we pay attention, and therefore, it can be linked to a variety of different motives.⁸⁸

The skill develops through meditation or other training and is required to spend some time practicing this “just being.”⁸⁹ However, mindfulness is not just a technique; it is a way of being, an orientation that we take to life itself. A key element of mindfulness is to remember to be fully present in our lives as we live them.⁹⁰ But what we need to be careful of is mindfulness is not a concept. Instead, it is a direct experience before conceptualization.⁹¹

Thus, Mindfulness helps us “cultivate a particular type of attention and awareness and to become a skillful observer of what’s going on in this tricky mind of ours.”⁹² Therefore, it is an important tool that helps us to engage and become aware of SELF in our spiritual journey.

What is Meditation?

Meditation is “a form of mental training and encompasses a family of complex practices such as mindfulness meditation, yoga, Tai Chi, and Qigong. Of these practices, mindfulness meditation has received the most attention in psychology and neuroscience research over the past two decades.”⁹³

⁸⁷ Rob Nairn, *Diamond Mind: A Psychology of Meditation* (London: Kairon Press, 1988), 30.

⁸⁸ Gilbert and Choden, *Mindful compassion*, 143.

⁸⁹ Jon Kabat-Zinn, *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness* (NY: Bantam Books, 2013), 6.

⁹⁰ Gilbert and Choden, *Mindful compassion*, 153.

⁹¹ Yi-Yuan Tang, *The Neuroscience of Mindfulness Meditation: How the Body and Mind Work Together to Change Our Behaviour* (Gewerbstrasse, Switzerland: Palgrave Macmillan imprint, 2017), 1.

⁹² Gilbert and Choden, *Mindful compassion*, 138.

⁹³ Yi-Yuan Tang et al., “The neuroscience of mindfulness meditation,” *Nature Reviews Neuroscience* 16, no. 4 (March 2015): 213–225, <https://doi.org/10.1038/nrn3916>.

Jon Kabat Zin described two ways of Meditation. The first is “Meditation does not involve trying to change our thinking by thinking some more. It involves watching thought itself. The watching is the holding.” By watching without falling into our own thoughts, we can learn how to completely liberate the thinking itself, and it can help us become a prisoner of these thought patterns.⁹⁴ Another way “to look at meditation is to view the process of thinking itself as a waterfall, a continual cascading of thought. In cultivating mindfulness, we are going beyond or behind our thinking.” This is a way to find a vantage point in a cave or a pothole in the rock behind the waterfall. It is as if we are out of the torrent although we still see and hear the water.⁹⁵

Siegel distinguishes three meditative techniques within the general framework of “Mindfulness Based Meditation” (MBM).⁹⁶ The first is the concentration meditation. This technique is based on focusing on a specific object, such as the breath or a mantra. The guideline is to gently bring the mind back to the focal object whenever you notice that you are wandering. The second is mindfulness meditation which does not use a focal object but rather encourages the exploration of the ever-changing experience as it unfolds through time. The guideline is to pay attention to whatever flickers across consciousness from one moment to the next. The third is Loving-kindness meditation. With this technique, the mind is led to concentrate on gentle statements such as “May I and all the other creatures be safe, happy, healthy and live in simplicity.” The aim is to soften emotions and observe the experience with a non-judgmental attitude, free from overwhelming emotionality.⁹⁷

⁹⁴ Jon Kabat-Zinn, *Mindfulness Meditation for everyday life* (NY: Piatkus Books), 106.

⁹⁵ Ibid, 107.

⁹⁶ Ronald Siegel D. *The Mindfulness Solution: Everyday Practices for Everyday Problems*, 27.

⁹⁷ Jordi Manuella et al., “Mindfulness Meditation and Consciousness: An Integrative Neuroscientific Perspective,” *Consciousness and Cognition* 40 (February 2016): 70, <https://doi.org/10.1016/j.concog.2015.12.005>.

What is Mindfulness Meditation?

Mindfulness meditation combines meditation with the practice of mindfulness and is a type of meditation that involves paying attention to the present moment, deliberately and nonjudgmentally. It can be defined as a mental state that involves being fully focused on “the now” so we can acknowledge and accept our thoughts, feelings, and sensations without judgment. Mindfulness meditation asks us to suspend judgment and unleash our natural curiosity about the workings of the mind, while approaching our experience with warmth and kindness, to ourselves and others.⁹⁸ When mindfulness meditation is practiced, the breath is usually used as an anchor for the attention. By following the breath, the mind has something to focus on and is gently brought back every time it wanders.⁹⁹

When practicing mindfulness meditation, the key is to simply become aware of and consciously notice what is happening in the body and mind without trying to change it. It is about cultivating an attitude of unconditional presence in the moment and accepting whatever is happening. This relieves the suffering caused by resisting and avoiding the natural experiences of life because it helps develop wisdom and equanimity. It is intended to help develop skills of paying attention to ourselves and the world and encourage compassion, acceptance and kindness in meeting whatever is found there.¹⁰⁰

In mindfulness meditation, we learn to remain aware of what is happening and what we are feeling in that moment, whether we like it, dislike it, or are confused about it. We work to increase our ability to be aware and be present with the unpleasant - neither identifying with it,

⁹⁸ Brown et al., “The benefits of being present: Mindfulness and its role in psychological well-being,” 822-848.

⁹⁹ Jon Kabat-Zinn, *Full catastrophe living: The program of the Stress Reduction Clinic at the University of Massachusetts Medical Center* (NY: Delta Trade Paperbacks, 1990), 115.

¹⁰⁰ Ibid, 235.

nor running from it. As we become more and more familiar with the usual patterns in our mind, mindfulness allows us to choose what our mind focuses on by interrupting its habits. Thus, Mindfulness meditation trains our minds to gently, and without being harsh on ourselves, shift our attention from being lost in our thoughts and worries to rest on some of the variety of things that are going on in the present moment.

People have been meditating for thousands of years, often as part of a spiritual practice. But in more recent years, mindfulness has become a popular way to help people manage their stress and improve their overall well-being, and a wealth of research shows it is effective. Psychologists have found that mindfulness meditation changes our brain and biology in positive ways, improving mental and physical health.

Internal Family System (IFS)

History of IFS

The IFS model was developed in the 1990s by a family therapist, Richard Schwartz, who applied his clients' inner experiences to the family systems theory. He began tracking the sequences of interactions of what his clients were calling PARTS of themselves. What he noticed in this tracking process was that the PARTS of his clients appeared to be caught in a cyclical interactive pattern, just like the family system. Schwartz noticed that the multiplicity of the mind that his clients called PARTS was not a sign of splintering from trauma but the natural state of our minds. He also became aware of what his clients called their SELF.

SELF knew what was needed to get the clients' PARTS, what they needed to heal, and what was needed to heal their external relationships. Due to a person's unique life experiences,

some PARTS get stuck into extreme roles of protection. These protectors work to keep the person from being overwhelmed and taken out by the feelings of the other PARTS protected by the protectors. Therefore, he developed the concept of an undamaged core SELF that is the essence of who you are and identified three different types of sub-personalities or “PARTS” that reside within each person, in addition to the SELF.¹⁰¹

IFS is based on an integrative model. The approach combines established elements from different psychology theory, such as the multiplicity of the mind and systems thinking and posits that each sub-personality or PART possesses its own characteristics and perceptions. IFS also brought together various strategies from the Bowenian therapy base as well as techniques from more traditional narrative and structural modalities.¹⁰²

SELF

In the IFS model, everyone has a true self or spiritual center at the core, called the SELF that is different from the PARTS. This is a major tenet of IFS. Hence, SELF as “our essential is core nature, which is similar to what many spiritual traditions recognize as a state of oneness with the Divine that is, without exception, within every person regardless of the severity of their symptoms.”¹⁰³ Even people whose experience is dominated by PARTS have access to this SELF and its healing qualities of the 8C’s: Calmness, Clarity, Curiosity, Compassion, Confidence, Courage, Creativity, and Connectedness. We have an abundance of these SELF qualities in our inner world. Therefore, paying attention to SELF qualities and cultivating this abundant SELF in

¹⁰¹ Richard C. Schwartz, *Internal Family Systems Therapy* (New York: The Guilford Press, 1995), 14-39; Richard C. Schwartz, *Introduction to the Internal Family Systems Model* (IL: Trailheads Publications, 2001), 89-118.

¹⁰² Schwartz, *Internal Family Systems Therapy*, 11-18.

¹⁰³ Susan McConnel, *Somatic Internal Family Systems Therapy: Awareness, Breath, Resonance, Movement, and Touch in Practice* (CA: North Atlantic Books, 2020), 41.

us is also important. When we sense these qualities within and they lead us in our everyday life, we could actually feel the connection with authentic SELF.

The IFS model aims to differentiate the SELF from the other PARTS making up a person's inner world and then, heal wounded PARTS and restore mental balance. Therefore, the first step is to access the core SELF, and then SELF could begin to understand the different PARTS in order to heal them. The ultimate goal of the IFS model is to identify the SELF as soon as possible so that the SELF regains leadership status. Unlike visible PARTS, the SELF is never seen. It is the witnessing "I" in the inner world, which is the aspect of an individual that does the observing. The SELF is not a passive observer anymore: it actively reorganizes the inner system and communicates with the PARTS as a competent, trustworthy leader.¹⁰⁴ The SELF comes "fully equipped to lead and does not have to develop through stages or be borrowed from or strengthened by the therapist."¹⁰⁵ Once the SELF earns trust from the PARTS and has the PARTS separated from itself, the SELF spontaneously emerges with all the leadership qualities. If SELF regains leadership, PARTS could unburden or restore extreme and wounded PARTS, and establish a trusted, healthy, harmonious internal system that is coordinated.¹⁰⁶

In this sense, IFS therapists first help clients to disengage from their PARTS and connect with their true SELF. From there, they can understand each PART and heal it. The aim is to let go of the destructive roles and enter into a harmonious collaboration, led by the SELF.

PARTS

¹⁰⁴ Schwartz, *Internal Family Systems Therapy*, 40.

¹⁰⁵ Ibid, 58.

¹⁰⁶ Richard Schwartz, "The Internal Family Systems Model Outline," accessed March 25, 2021, <https://ifs-institute.com/resources/articles/internal-family-systems-model-outline>.

The Internal Family Systems framework for self-understanding reveals that each of us have a protective system of competing subpersonalities. Those are the PARTS. “You have been hearing from them your whole life, but you probably have never really met them.”¹⁰⁷ As subpersonalities, PARTS are aspects of our personality that interact internally in sequences and are styles that are similar to the ways in which people interact. PARTS develop a complex system of interactions among themselves. Therefore, PARTS that have lost trust in the leadership of the SELF will “blend” with or take over the SELF.¹⁰⁸

There are three types of PARTS in the IFS model.¹⁰⁹ The first PART is “manager” which takes on a preemptive, protective role. They influence the way a person interacts with the external world, protecting the person from harm and preventing painful or traumatic experiences from flooding the person's conscious awareness. Next, “firefighter” emerges when “exiles” break out and demand attention. They work to divert attention away from the exile's hurt and shame, which leads to impulsive and/or inappropriate behaviors like overeating, drug use or violence. They can also distract a person from pain by over focusing on more subtle activities such as overworking or over-medicating. The last PART is “exile,” which represents psychological trauma, often from childhood, and they carry the pain and fear. Exiles may become isolated from the other PARTS and polarize the system.¹¹⁰ Among these, manager and firefighter play the role of protectors, while exile are PARTS that are protected.

¹⁰⁷ Beth Rogerson, *Be the One to Heal Your Self: A workbook for People who want Results now* (NV: Batter Relating, 2020), 4.

¹⁰⁸ Richard Schwartz, “The Internal Family Systems Model Outline,” accessed March 25, 2021, <https://ifs-institute.com/resources/articles/internal-family-systems-model-outline>.

¹⁰⁹ Derek Scott, “Grief and the Internal Family System,” in *Principles and practice of grief counseling*, ed. Howard Winokuer and Darcy Harris (NY: Springer Publishing Company, 2012), 168–169.

¹¹⁰ Martha Sweezy, “The Teenager's Confession: Regulating Shame in Internal Family Systems Therapy,” *American Journal of Psychotherapy* 65, no.2 (April 2011): 179–188, [tps://doi.org/10.1176/appi.psychotherapy.2011.65.2.179](https://doi.org/10.1176/appi.psychotherapy.2011.65.2.179).

There are three primary types of relationships between PARTS: protection, polarization, and alliance. First, “protection” is provided by Managers and Firefighters. They intend to spare Exiles from harm and protect the individual from the exile's pain. Second, “polarization” occurs between two PARTS that battle each other to determine how a person feels or behaves in a certain situation. Each PART believes that it must act as it does in order to counter the extreme behavior of the other PART. IFS has a method for working with polarized PARTS. Finally, “alliance” is formed between two different PARTS if they are working together to accomplish the same goal.

In our inner world, there are many different voices and personalities, not just a single voice. There is one PART that is afraid of change, another PART that is happy, another PART that is sad and so forth. In this sense, it is important to remember there are no bad PARTS of me. They all have good intentions for me, even the troublesome ones. These PARTS can be healed, transformed, and better managed by the SELF.

IFS Model as the Spiritual Aspect

In this section, I will discuss the IFS model as a spiritual region. Since IFS explicitly recognizes the spiritual nature of the SELF, it allows the model to be helpful in spiritual development and self-awareness as well as psychological healing. The IFS model is often referred to as a psycho-spiritual model.¹¹¹ Schwartz explains that it is “not in the sense that some of it is psychological and some of it is spiritual, but more like it is totally both” and thus the two regions are integrated with each other within IFS.

¹¹¹ Richard Schwartz, “The Larger Self,” accessed March 25, 2021, <https://ifs-institute.com/resources/articles/larger-self>.

The concept of SELF has both psychological and spiritual features, while the concept of PART is more obviously a psychological characteristic. As mentioned in the SELF section earlier, McConnel describes “SELF as our essential and core nature [that] is similar to what many spiritual traditions recognize as a state of oneness with the Divine that is, without exception.”¹¹² Hence, the SELF is the core of the person, the person’s spiritual essence, and the person’s soul that can make contact with the Ultimate Being, the Divine. Mary Steege described the spiritual aspect of the SELF: “SELF is spiritual. SELF, like the Soul, is the spiritual dimension of human being...It is transcendent awareness, a kind of spiritual consciousness...SELF is who I am when I, attuned with God and aware of that attunement, have the sense that we are one.”¹¹³

Schwartz was awed at the astonishing healing power of the SELF within both himself and his clients. He concluded that the SELF is a spiritual being as “Divine within”, different from PARTS.¹¹⁴ I want to explain this processing in terms of energy. SELF is a state of oneness with the Divine, and healing occurs by using the 8C’s characteristic of that SELF. The SELF—the soul in the Christian terms—is created as God’s image, with a full capacity of healing. The SELF is the soul that can connect with and have an intimate relationship with God.¹¹⁵ In IFS, this SELF is “the agent of healing.”¹¹⁶

¹¹² Susan McConnel, *Somatic Internal Family Systems Therapy*, 41.

¹¹³ Mary Steege, *The Spirit-Led Life: A Christian Encounter with Internal Family Systems* (USA: Create Space Independent Publishing Platform, 2010), 68.

¹¹⁴ Richard Schwartz, “The Larger Self” accessed March 25, 2021, <https://ifs-institute.com/resources/articles/larger-self>.

¹¹⁵ Jay Earley, *Self-Therapy*, 26. Earley asserts, “The Self is connected to the deeper ground of being that spiritual teachings speak of, sometimes called God. It has access to a kind of higher wisdom and understanding that can guide you in dealing with larger questions of life.”

¹¹⁶ *Ibid*, 26.

Schwartz asserts the healing power of the SELF; “when there’s a critical mass of SELF in a therapy office, healing just happens.”¹¹⁷ When both the caregiver and the care-seeker are in SELF state, they feel “the sense of being a witness to something awe inspiring, as if both of them were connected to something beyond them, much bigger than they are.”¹¹⁸ He interprets this process as a connection with the transcendental being (God). In my perspective, the explanation that connects SELF to the spiritual source as a healing power is the most unique and important aspect of IFS.

Schwartz and Robert Falconer appraised the recent “integration of mindfulness practices into a variety of psychotherapeutic approaches” as a revolution in the field.¹¹⁹ This mindfulness meditation practice has been used as a spiritual practice method in various religious and spiritual traditions. This mindfulness meditation as a spiritual practice helps a person access the SELF.¹²⁰ Thus, through this spiritual practice, one can access one’s SELF more easily, but they emphasize that IFS is more than the witnessing form of mindfulness. What distinguishes IFS from mindfulness practice is the “SELF to PART interaction.” The SELF, as an active inner leader, has “a spontaneous impulse to interact with PARTS in a compassionate, loving way.”¹²¹

As we have regarded so far, IFS is a model in which the two elements are already integrated and used, not only as a tool of psychotherapy, but also in the field of spiritual development.

¹¹⁷ Schwartz, “The Larger Self.”

¹¹⁸ Ibid.

¹¹⁹ Richard C. Schwartz and Robert R. Falconer, *Many Minds, One Self: Evidence for a Radical Shift in Paradigm* (Oak Park, IL: Trailheads Publications, 2017), 156-157.

¹²⁰ Ibid, 180.

¹²¹ Ibid, 180-181.

Concluding: How are Compassion, Mindfulness Meditation, and Internal Family System Integrated?

This discussion was to discover how these three models could be incorporated into this project and the possibility to try them out. Therefore, this concluding is very valuable as part of the uniqueness of this study. Consequently, by discussing these background theories and models, we could find out the background rationale for how the three models can be combined. They are summarized as follows.

People are generally encroached on the phenomenon of change, rather than being accepting of unwanted actions, feelings, or thoughts. However, the primary problem is that it is not the change, but the loss of self-identity that must be accepted. Therefore, this is the time to begin our inner journey. The IFS model is a useful tool for exploring our inner world and will help us on our psychological and spiritual journey.

The focus of IFS is that it works within the network of internal relationships in which each ego state or PART is embedded. The key to IFS is creating access to the SELF and then to heal the PARTS of the mind through the SELF. This brings the ability to live more fully in a state of SELF leadership for the Third Age women.

In this sense, the CBMM program will rely on the IFS theory as a tool to recognize the movement of their minds because it will be helpful to explore each PART of the inner world. As a result, their PARTS will be discovered, and participants will be able to become aware of how this PART has been managing their mind, thinking and body so far and how many other PARTS have been hindering their SELF leadership (or SELF connection). Thus, this model will help them navigate the path toward psycho-spiritual wholeness rooted in compassion.

People have been meditating for thousands of years, often as part of a spiritual practice. In the modern world, psychologists have found that mindfulness meditation changes our brain and biology in positive ways, improving mental and physical health. Hence, Mindfulness Meditation is already a component of various psychological interventions. While self-compassion has been less integrated into clinical psychology, it is still present in some interventions. For example, Mindfulness-Based Stress Reduction (MBSR), while primarily focusing on mindfulness skills, does include meditations aimed at developing self-compassion.¹²²

In the IFS model, SELF holds the “8C” qualities: calm, compassion, curiosity, clarity, creativity, connection, courage, and confidence. We could meet “compassion,” “calm,” and “peace” as elements of Mindfulness Meditation and as messengers about what we need and want. Thus, we could integrate these three elements in one place, which is CBMM.

When we intentionally concentrate inwardly through our breath, we can be aware of the movement of our PARTS because the practice of mindfulness is the practice of noticing. Our PARTS experience the compassion of SELF and then they begin to unknot and lose their emotional charge. We begin to befriend our PARTS instead of pushing them away.¹²³ This is the beginning of compassion.

If the behavior becomes a pattern, we get trapped in a cycle we are not aware of. Hence, we cannot feel our hurt due to our pushing of emotions. However, we can step outside the storyline when we practice mindfulness.¹²⁴ This is why awareness should be practiced through

¹²² Sarah Kriakous, Katie Elliott, Carolien Lamers, and Robin Owen, “The Effectiveness of Mindfulness-Based Stress Reduction on the Psychological Functioning of Healthcare Professionals: A Systematic Review,” *Mindfulness* 12 (September 2020): 2-3, <https://doi.org/10.1007/s12671-020-01500-9>.

¹²³ Beth Rogerson, *Inner Harmony: Putting Your Self Back in Charge: Based on the internal family systems (IFS) model of healing* (CreateSpace Independent Publishing Platform, 2015), 41.

¹²⁴ Rogerson, *Inner Harmony*, 38.

mindfulness meditation. We could bring calm and peace internally with this practice. When we do this, our life would be led out from this place.

Within the IFS framework, participants could learn to identify their “inner worlds” – the discrete subpersonalities within each of them that hold emotions, perceptions, and belief systems, and affect their behavior and emotional wellness. Therefore, in this project, the IFS model will be incorporated into compassion-based mindfulness meditation (CBMM) as participants learn to recognize different facts about their internal family and reconcile the needs of subpersonalities – like their inner exile or internal manager – to bring more harmony and balance to their inner world.

Chapter 3.

CBMM Program Development

My encounter with the “Third Age” (50-75 years old) women who are experiencing a sense of loss and depression due to aging and a change in identity has made me focus on finding methods that can effectively help them mitigate these emotions. With this in mind, I planned and designed the Compassion-Based Mindfulness Meditation (CBMM) program that can help the Third Age women find their authentic SELF and reach the fullness of their lives in this project. This chapter will focus on the program development procedure.

The Program Development Model

The purpose of the CBMM program is for the Third Age Women to reach awareness, connectedness, and wholeness with the authentic SELF when experiencing a loss in identity due to aging. Hence, this project is concerned with the question of how to reach this goal. One method to systematically explore the answer to this question is through the application of a program design model. To do this, this project will design the CBMM program, which will adopt Taba’s curriculum development model.

This model, first proposed by Hilda Taba, is considered to be a highly influential method for curriculum design that continues to inform the development of activities, courses, and programs to this day.¹²⁵ I want to use this model because Taba emphasized “a dual consideration of content (logical organization of the curriculum) and the individual learner (psychological

¹²⁵ Ralph Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: The University of Chicago Press), 2013.

organization of the curriculum).”¹²⁶ I understood that this model is not focused on unilaterally conveying the content to the learner by the educator, but rather, the interaction with the learner.

This element is also consistent with the intention of the CBMM design. Above all, this research upholds the idea that the interaction between the guider and the participants is important in the CBMM program. That is why this program is designed to allow participants to take part in every session seriously while emphasizing their roles and values.

The Program Development Procedure

The program development model is a conceptual framework that clearly and systematically presents the procedures to be carried out step by step in the process of developing a program.¹²⁷

In this project, the CBMM program development model is constructed based on Taba’s model, which consists of “the 7step development process”: diagnosis of needs, formulation of objectives, selection of content, organization of content, selection of learning experiences, organization of learning experiences, and determination of what to evaluate and means to evaluate it.¹²⁸ These seven steps can be grouped into four sections: needs and objectives for the first and second steps, content for the third and fourth steps, learning experience for the fifth and sixth steps, and evaluation for the seventh step. This study applied Taba’s 4step model and developed the program in a way that consists of this 4step procedure, which is broken down into program planning, program design, program implementation, and program evaluation as shown in Table 1.

¹²⁶ Hilda Taba, *Curriculum development: Theory and practice* (NY: Harcourt, Brace & World, 1962), 10.

¹²⁷ Huey T. Chen, *Practical Program Evaluation: Theory Driven Evaluation and the Integrated Evaluation Perspective*, 2nd ed. (NY: SAGE Publications, 2014), 65.

¹²⁸ Taba, *Curriculum development*, 10.

Table 1. The Program Development Process

Step 1. Planning	Stage 1. The needs and goal of program development	Setting the reasons and goals for program development
Step 2. Design	Stage 2. Setting the contents for the composition of the program	Theoretical review and the designing of the program content
Step 3. Implementation	Stage 3. Program Application (Session 1-3)	Analyzing the participant's reaction to the program through reflection
	Stage 4. Program modification and supplementation	Taking into account the actual needs of the participants
	Stage 5. Program Application (Session 4-9)	Analyzing the participant's reaction to the program through reflection Final completion of the program
Step 4. Evaluation	Stage 6. Program Evaluation	Program findings and verification of effectiveness through 'Questionnaire and Interview'

Step 1. Program Planning

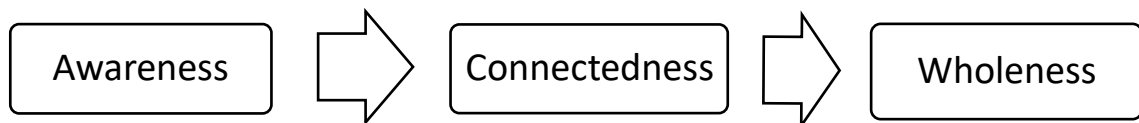
In this first step of program planning, the needs and goals of program development were set. This study began with the desire to help the Third Age Women find out who they were. Therefore, this project planned the Compassion-Based Mindfulness Meditation (CBMM) program in hopes to help the Third Age women restore their identity and sense of self by discovering and connecting the authentic SELF within themselves. However, this program is not limited to the Third Age women and can work for anyone who wants to connect with their authentic SELF. In the end, I hope the training in the CBMM program of this research will contribute to helping everyone direct their lives toward wholeness. CBMM was developed and designed, specifically for these needs.

CBMM aims to achieve SELF connection. For participants to reach this goal, the first step must be preceded by “Awareness” because, during this process, they can attempt to connect

with the SELF. Awareness is not the same as thought. “It lies beyond thinking, although it makes use of thinking, honoring its value and its power.”¹²⁹ But awareness can help us to perceive that our fundamental nature is already integrated and whole.¹³⁰

If they had experienced the connection with SELF in the second step, the participants would naturally proceed to the third step, the objective point called wholeness. This last step of wholeness is one that cannot be fulfilled instantly because it is a direction, not a place. Wholeness is a desire that we must keep in mind. As Third Age women, participants find a new path to take at a turning point in their lives. As the direction of our lives continues to move towards that path, we end up walking on the path that creates wholeness within us little by little. This wholeness is the last point we have to look at and move on gradually. These “three step processes” are illustrated in Figure 4.

Figure 4. The Goal and Directionality of CBMM

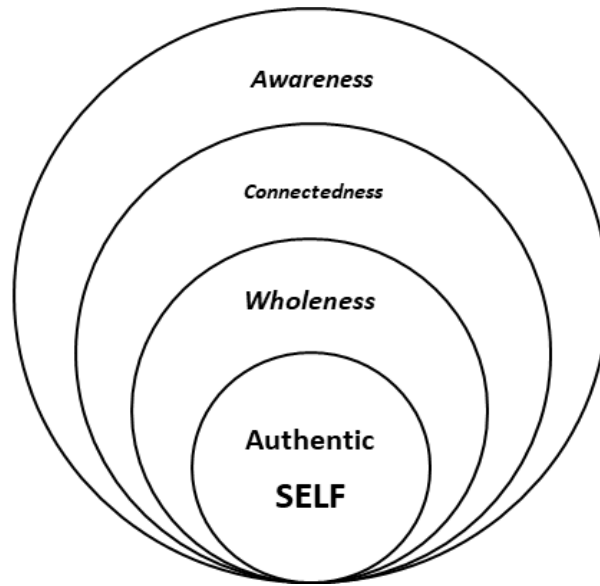


In addition, as shown in Figure 5, the steps of awareness, connectedness, and wholeness are the journey towards the authentic SELF. And from the very moment we become aware of the existence of the authentic SELF, we can continue to connect with the SELF at any point in time.

¹²⁹ Jon Kabat-Zinn, *Mindfulness Meditation for everyday life* (London: Piatkus Books), 105.

¹³⁰ Ibid, 106.

Figure 5. The Journey towards the authentic SELF



Step 2. Program Design

In this step, a theoretical review was conducted to determine the contents necessary for the composition of the program. Mindfulness Meditation, Compassion, and the IFS model were applied as the framework of the program and determined the content of the 8 Sessions Program. As a result, planning 1 (# C1) was designed, and the composition is shown on Table 2.

Table 2. # C1: The 8 sessions Program (The Planning 1)

Session	The 8 sessions Program	Related Model
1	Breathing and Meditation	Mindfulness Meditation
2	Understanding Compassion and Cultivating a Compassionate Heart	Compassion
3	Exploring My Loss and Feeling My Emotions	
4	Engaging My Inner PART 1 (Exiles)	Internal Family System

5	Engaging My Inner PART 2 (Managers)	
6	Engaging My Inner PART 3 (Firefighters)	
7	Discovering My Authentic SELF, Distinguishing “self” and “SELF” in My Inner World	Integration of Meditation, Compassion, and Internal Family System
8	Awaking and Connecting My Authentic SELF	

The Main Elements of CBMM

As shown on the “Related Model” category of Table 2, when designing the CBMM program, three models were applied as the background theories of CBMM: Mindfulness Meditation, Compassion, and Internal Family System (IFS).

First, mindfulness meditation is a systematic method of focusing our attention, which can be cultivated through practice.¹³¹ In this sense, mindfulness meditation can serve as the foundation of this program. Hence, the breathing meditation in every session is the groundwork that lays the floor, like putting up a building by integrating other theories on it.

Since mindfulness meditation builds upon concentration practices, it has long been used as a tool for spiritual practice. In more recent years, however, scientists have found that mindfulness meditation changes our brain and biology in positive ways, improving mental and physical health. And scientists and psychologists have come up with research results showing its effectiveness. Hence, psychologists have developed mindful-based psychological therapy and integrated programs with mindfulness meditation.

Second, compassion is applied as the base element of CBMM. “Session 2. Understanding Compassion and Cultivating Compassionate Heart” serves as a time for participants to practice compassion, and “the Description” for this session provided guides and

¹³¹ Jean Kristeller, “Mindfulness Meditation,” in *Principles and Practice of Stress Management*, 3rd ed., ed. Paul Lehrer et al. (NY: Guilford Press, 2007), 397.

helps participants understand what compassion is, how to do it, and why they need it. After that, they will be able to continue to cultivate a compassionate heart.

Without understanding and experiencing the compassionate mind, participants can have a little difficulty reaching the authentic SELF. Therefore, continuing compassion training for participants in CBMM is an important component because compassion is a way to discover and connect with our authentic SELF.

Third, IFS is an important element that guides participants of CBMM to understand and experience their inner world. In sessions 4, 5, and 6, the CBMM program adopts IFS as a tool to recognize their mind movements and assist them to explore each PART of the inner world. As a result, their PARTS will be discovered, and participants will be able to become aware of how this PART has been managing their mind, thinking, and body so far and how many other PARTS have been obstructing SELF from regaining the “SELF leadership”.

IFS was initially a psychology model that combined established elements from different psychology theories. However, as time passed by, Schwartz had the awareness that SELF has both psychological and spiritual concepts by discovering the characteristics and uniqueness of SELF.¹³² Due to the spiritual nature SELF has, the IFS model is often referred to as a psycho-spiritual model.¹³³ Thus, IFS has become the model that help spiritual development and self-awareness as well as psychological healing.

In this project, the “Description” will be provided to help participants experience these CBMM background models during the first phase of the program process known as the

¹³² Steege, *The Spirit-Led Life*, 258. These contents are what Mary Steege interviewed Schwartz, which is “Conversation with Richard C. Schwartz”.

¹³³ Richard Schwartz, “The Larger Self” accessed March 25, 2021, <https://ifs-institute.com/resources/articles/larger-self>.

“exploring time”. They will be guided on what to explore and cultivate in relation to the topic of every session.

Where the three models of spiritual and psychological resources are integrated

I want to discuss through Figure 6 how the resources of Mindfulness Meditation and IFS are integrated with the resources in the other field, and then the Compassion that occupies these common areas. It gives tips to identify areas they originally belong to and for what purposes they are being adopted from each other. Thus, it is possible to confirm how each model can be integrated with the other within the CBMM of this project.

First of all, as depicted in Figure 6, IFS in the 1 is a theory with a background of psychological ground, and Mindfulness Meditation in the 3 has been used originally as a method for traditional spiritual practice for a long time.

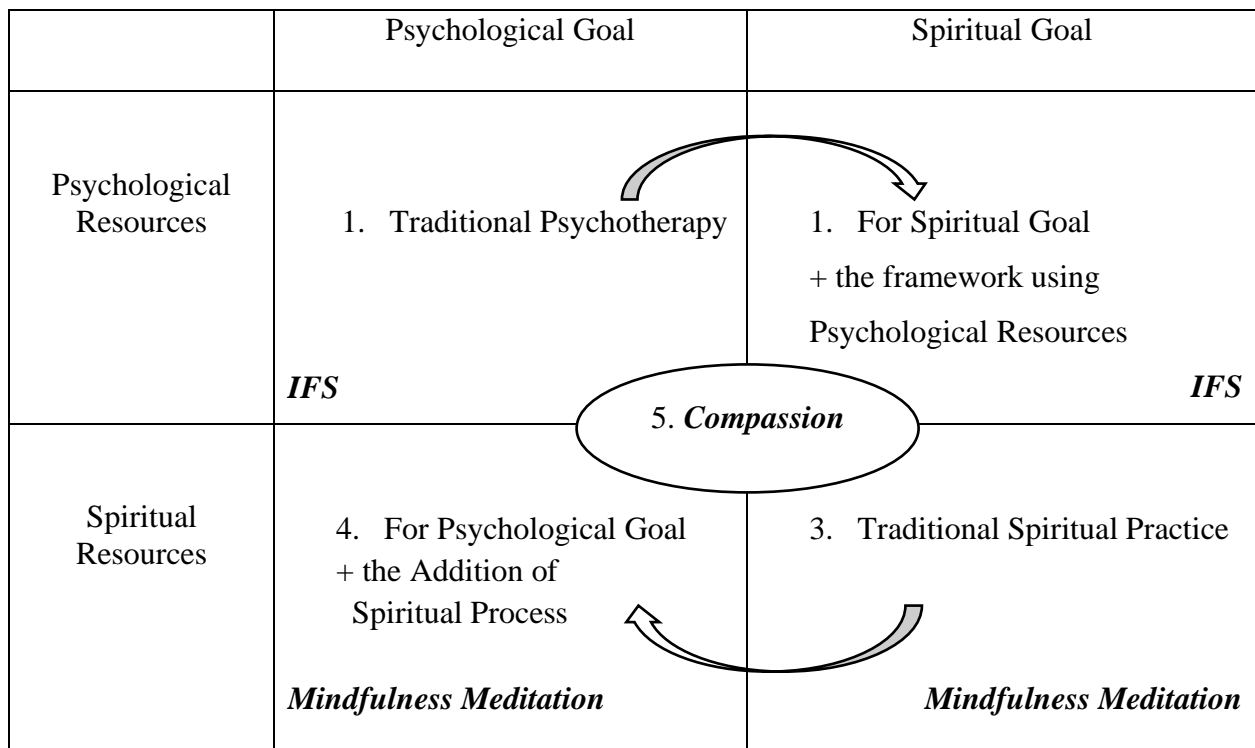
Next, IFS (1→2) become possible to move from 1 to 2 because IFS is willing to accept the process of transformation for spiritual goals. As we have seen earlier (Chapter 2), this is possible because of the psychological and spiritual characteristics of SELF. Thus, the psychological framework of IFS becomes a tool used in the spiritual region as it is integrated for spiritual goals.

In the opposite sense, Mindfulness Meditation (3→4) allows those techniques to be adopted in the psychological ground. The spiritual resources of this model added for psychological goals and integrated with the psychological region. Hence, the position of the traditional spiritual model became to share the psychological realm and is changed the status. Therefore, “mindfulness-based” psychological treatment models were designed, and their effects began to be discovered and proven by scientists and psychologists.

Finally, there is a model that covers not only the psychological ground but also the spiritual region in goals and techniques. That is the 5th compassion. This model has the characteristic that can belong to both realms without distinction of boundaries because compassion has both a psychological and a spiritual element. (Chapter2. Compassion)

Consequently, compassion makes to bring the results that apply as the base model of the CBMM program in this project.

Figure 6. How adopted Psychological and Spiritual Resources in the Three Models



Step 3. Program Implementation

In regard to the program implementation, preliminary program execution was not performed. By using the method of Action Research (AR), this project took a method of revising and supplementing the actual program through direct response and feedback from participants.

This project consists of a process in which participants experience CBMM as a process of execution-modification and supplementation-implementation. The initially designed program consisted of eight sessions, but difficulties were found in reaching the originally intended goal while progressing up to the 3rd session. Also, by reflecting on the opinions of the participants, it was found that there was a need to modify the #C1 in a more accessible direction. After the process of revision, “Session 4. Understanding SELF and Self-Compassion” was added, and a total of nine sessions were conducted.

Since Action Research was used as a research method in this project, the originally planned program did not proceed as it is, and the modification and replanning were possible in the middle of the study. This is because AR allows the process of modifying and reacting to the program through reflection. This modification process is an advantage of AR, and it is intended to help researchers explore and implement practical solutions by systematically monitoring the process and results of the changes that appear in the research process by reflecting on the problems emerged.

Due to the application of the characteristics of AR, it is possible to change from #C1: The 8sessions Program (Table 2) to #C2: The 9sessions Program (Table 3) in this project. As a result, the initially planned #C1 was able to be revised to #C2 by applying modifications and reactions during the execution of the AR method in this study.

Just as Circle 1 and Circle 2 exist in the Action Research Spiral Model (Figure 1), this project also has two circles in the process of implementation of this designed program with two existing programs: #C1, and #C2.

The #C1 is a program originally designed in Circle 1. And then the original program was revised and replanned through reflection and modification. After that, #C2 was completed and

carried out in circle 2, and this #C2 is the final version of the CBMM program (Table 3). Hence, this project will be able to understand and delicately reflect lived experiences of participants on the CBMM program through the Action Research method.

With this, the final program was created, which is the Compassion-Based Mindfulness Meditation (CBMM). The detailed configurations of each session are shown on Table 3.

Table 3. #C2: The 9 sessions Program (the final version of the CBMM)

Session	The 9 sessions CBMM Program	Directionality
1	Breathing and Meditation	Awareness
2	Understanding Compassion and Cultivating a Compassionate Heart	
3	Exploring My Loss and Feeling My Emotions	
4	Understanding SELF and Self-compassion	Connectedness
5	Engaging My Inner PART 1 (Exiles)	
6	Engaging My Inner PART 2 (Managers)	
7	Engaging My Inner PART 3 (Firefighters)	Wholeness
8	Discovering My Authentic SELF, Distinguishing “SELF” and “self” in My Inner World	
9	Awaking and Connecting My Authentic SELF	

Step 4. Program Evaluation

The evaluation of the CBMM program is proceeded in two ways. The findings through these evaluations will be derived from the qualitative analysis of the participants’ responses to the program experience.

The first evaluation is conducted through “Reflection and Sharing Time” in every session. Participants take the time to share their experiences and reflections about each session with the semi-structured questions prepared for reflection time. This is to observe the participants' changes in the course of the program, monitor how helpful the program is to them, and see how it's actually reflected in the program. The second way is through “Questionnaire and Interview.” After participating in the program nine times, participants will receive a “Questionnaires and Interview” paper prepared with semi structured questions. Then, I will individually conduct an interview with each CBMM participant through zoom meetings.

The program is conducted as a group, but for the interview, I met them one-on-one. The first reason is that the participants need a space where they can frankly share their experiences about the program. This is to ensure that they can express their opinions comfortably and sufficiently without interference from other participants. Next, it is to accurately reflect their own evaluation of the CBMM program itself without being affected by the evaluation of others. This “Questionnaire and Interview” will allow participants to evaluate the CBMM program itself. Through this evaluation, I can find out the topics and sessions that were most useful and helpful to the participants, the ideas that they would like to add to the CBMM, and their degree of satisfaction with the CBMM program.

Chapter 4.

Program Implement, Modification, and the CBMM

Recruiting Program Participants

There were a number of women from my social and pastoral relationships that have expressed interest in this type of program. The CBMM program is qualitative research that was conducted by selecting a sample of four women who strongly expressed their desire to find themselves in the face of identity confusion caused by aging and changing roles. The samples were similar in educational level, marital status, parental status, and health limitations.

The participants understood and agreed to faithfully complete the 9 sessions program planned for this project. This research did not use real names to protect their privacy but was instead made aliases.

Table 4 presents the main characteristics of the samples. The four participants are ‘Korean American’ women who are aged from 50 to 66 years. Their job status is either retired or part time job, and their children hold an independent status of college students or higher.

Table 4. Participants Characteristics

Participant	Years	Employment Status	Education	Marital Status	Parental Status (Have Children)	Health Limitations
A	50	Part Time	Graduated	Married	2	None
B	66	Part Time	Graduated	Married	4	None
C	58	Retired	Graduated	Married	2	None

D	54	Part Time	Graduated	Married	1	None
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Data Collection

Data collection for this study was conducted from October 24, 2020 to February 12, 2021 after approval by the Claremont School of Theology Institutional Review Board. During that period, the CBMM program was implemented 9 times from November 2, 2020 to November 27, 2020.

In this project, the qualitative interviewing method was applied, and data were collected in two following ways for qualitative research. The first is answers to the open-ended questions for group sharing and individual interview written by participants. This includes data obtained from Reflection Time, Questionnaire and Interview. All participants sent the data to the researcher by email. The second is the recorded data of the ‘qualitative interviewing.’ With the consent of the participants, I recorded the contents shared during the sharing time at all sessions. Based on the recorded data and their responses to various questions, the results for qualitative research were analyzed, and after obtaining the findings for this project, all data were discarded.

In qualitative research, an interview is the most widely used research method and because the interview questions are also closely related to the research problem, they can be designed according to the research purpose. Hence, this project is held by utilizing the qualitative interviewing methodology. This method is “intended to refer to in-depth, semi-structured or loosely structured forms of interviewing.”¹³⁴

To do this, first, ‘open-ended questions’ were prepared for the sharing time of each session because “the open-ended, in-depth inquiry is best carried out in a structure that allows

¹³⁴ Jennifer Mason, *Qualitative Researching*, 2nd ed. (London: SAGE Publications, 2002), 109.

both the participant and the interviewer to maintain a sense of the focus of each interview in the series.”¹³⁵ Second, the ‘semi-structured interview’ was conducted in a parallel manner. The reason this research chose this interview method is “the semi structured interview method allows participants to answer on their own terms more than a fully structured interview would have permitted.”¹³⁶ However, this does not mean that semi-structured interviewing does not require detailed and rigorous planning. This is because the structure is like an arrow that guides the direction where the interview should go. “There is a logic to the interviews, and to lose control of their direction is to lose the power of that logic and the benefit from it.”¹³⁷

Thus, in the stage of preparing a qualitative interview for this research, I considered a lot about the research subject and focused on designing interview questions that can collect data and bring out the results of the program experience of the participants. Therefore, by using the “7steps of Planning and Preparation procedure for qualitative interviews”¹³⁸ as a guide, I developed questions for effective quality interviews.

Circle 1 (#C1): Program Implementation

This section is about when, how, and how long the CBMM was conducted. This part is the process of executing the planned and designed program first and becomes circle 1 in the Action Research model. (Figure 1)

¹³⁵ Poulomee Datta, *Students with Intellectual Disabilities: Insights, Implications and Recommendations* (NY: Springer, 2014), 47.

¹³⁶ Ibid, 47.

¹³⁷ Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences* (NY: Teachers College Press, 2019), 25.

¹³⁸ The 7steps are as follows. Step 1: Big Research Questions → Step 2: Mini research questions → Step 3: Possible interview topics and questions → Step 4: Cross-reference → Step 5 & 6: Loose interview structure or format, including any standardized questions or sections → Step 7: Cross-reference. Jennifer Masin, *Qualitative Researching*, 69-72.

Orientation

The first step is an orientation which had before starting session 1 of the CBMM program. On October 24, 2020, a group meeting was held with the four participants who decided to take part in CBMM. At the meeting, the study purpose and procedures for the program were explained. In addition, participants were informed of how to store the collected data and to discard the data after analysis, and the right to refuse during participation in this study. And then, all participants' consent form to participate in research was obtained.

During that time, each participant had a time to share their reasons for wanting to participate in the program, the processes of problem-awareness related to the aging they are experiencing, and their needs and desires.

Program Experience

The participants experienced the program for 90 minutes each session every three days from November 2 to November 27. During this period, due to the COVID-19 pandemic, CBMM was performed online via zoom. It was originally planned to consist of eight sessions, but after the third session, the progressing order of the program was slightly modified based on the opinions of the participants, and the reflection questions were revised. Thus, CBMM had a total of nine sessions by adding one additional session.

Circle 2 (#C2): Program Modification Process

This section presents the process of Circle2 in Action Research. Thereby, it includes the process of improving problems that appear after act the program and reimplement the revised version of the program through the process of modification.

Reason for Program Modification

The program was planned, designed, and implemented. However, when this first designed program was actually executed in the field, sections that did not function well according to the original intention and purpose were discovered here and there as each session progressed. Whenever such problems were found, discussions with the participants were made for the effectiveness of the program and resulted in a process of revision, in which sections that were ineffective or were not helpful were changed or added to other contents. Thus, the process of modification was included in the program execution process. This is the strength of Action Research, and as a result of utilizing the advantages well, the CBMM program has been developed in a more complete form as each session was completed, and the satisfaction of the participants could also increase. Therefore, the CBMM Program went through the process of execution-modification-implementation, and the final program was completed.

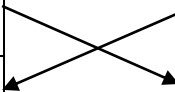
Modified Sections

The following sections revised and changed from #C1, which was originally designed for this study.

- Through the program reflection with the AR method, While the #C1 was executing, I realized that participants can be possibly recognized SELF when the overall understanding of SELF is preceded and experience a connection with the Authentic SELF. Due to this necessity, one additional session which was “Session 4. Understanding SELF and self-compassion” was created and the form of CBMM was changed the form from #C1(8sessions) to #C2(9sessions).

- The “Fourth Phase” was added with the addition of ‘Sharing time.’ In #C1, a total of 8 sessions were organized with each session lasting for 60 minutes. The procedure consisted of Description (20 min), Mindfulness Meditation Time (20 min), and Reflection Time (20 min). However, there were opinions from the participants that it would be better not to end the session immediately after having the ‘Reflection Time’ but to have a time to share their reflections for at least 10 minutes. Thus, Sharing Time (30 min) was added as the fourth phase of #C2, and the activity time was changed from 60 to 90 minutes.
- The order of the phases was changed as shown in Table 5. In #C1, participants first experienced a time of exploration through descriptions of the topic of each session as a guideline, and then participated in a time of meditation. During this time, however, the participants communicated that the contents of the descriptions came to mind, which hindered their concentration on the meditation itself. Thus, the program was modified to reflect the participants' reactions. Starting from the 4th session, the order was changed so that the first phase became meditation time, and the second phase became exploring time.

Table 5. The CBMM Procedure¹³⁹

	Time	Session 1-3 (#C1)		Session 4-9 (#C2)
First Phase	20 min	Exploring Time		Mindfulness Meditation
Second Phase	20 min	Mindfulness Meditation		Exploring Time
Third Phase	20 min	Reflection Time		Reflection Time
Forth Phase	30 min	Sharing Time		Sharing Time

¹³⁹ In this Table 5, two circles of Action Research spiral model (Figure 1) can be seen. Session 1-3 are a process of circle 1, and sessions 4-9 are circle 2.

- Reflection Questions have changed. In #C1, the questions were the same in all sessions, but for Reflection question 2 and question 3, questions for reflection related to the topic of the session were created for each session. These Reflection Questions are shown in Appendix B.
- The Reflections Time, in Question 2, is the question to help participants reflect on Mindfulness Meditation time. In this section, a question asking for a nickname has been added. During the sharing time, participants talked about the things that moved their minds out of focus. To help concentrate the meditation practice, it was added a time of exploring what factors were preventing the participants from being able to concentrate on their breathing, what distracted their minds at the moment. After exploring the movements, participants had time giving a nickname to that part and telling the reason behind it.
- The Reflections Time, in Question 2, is the question to help participants reflect on Mindfulness Meditation time. During the sharing time, participants talked about the things that moved their minds out of focus. To help concentrate the meditation practice, a question asking for a nickname added in this section. After exploring the movements about what factors were preventing the participants from being able to concentrate on their breathing and what distracted their minds at the moment, participants had time to give a nickname to that part and tell the reason behind it. As this nickname creation process continues to accumulate throughout the session, participants can discover and understand PARTS that continue to emerge from their inner world so that the process could help them focus on the present.

- There were participants who felt burdened with having to answer the questions in Reflection 3. Since the purpose of the session is to ultimately build connection with SELF, the program has been modified to include a journal writing method so that participants can write their reflections comfortably in this section.

The Final version of Compassion-Based Mindfulness Meditation (CBMM)

The final version of CBMM (#C2) was completed through the process of executing, modifying and re-implementing #C1. Ultimately, the CBMM consists of a total of 9 sessions, each of which is 90 minutes and is divided into 4 stages. The order of progress is Mindfulness Meditation, Exploring Time, Reflection Time, and Sharing Time.

The 9 sessions Program

Session 1. Breathing and Meditation

Session 2. Understanding Compassion and Cultivating a Compassionate Heart

Session 3. Exploring My Loss and Feeling My Emotions

Session 4. Understanding SELF and self-compassion

Session 5. Engaging My Inner PART 1 (Exiles)

Session 6. Engaging My Inner PART 2 (Managers)

Session 7. Engaging My Inner PART 3 (Firefighters)

Session 8. Discovering My Authentic SELF, Distinguishing “SELF” and “self”

Session 9. Awareness and Connectedness with My Authentic SELF

The topic and detailed explanations in each session were made with descriptions and Descriptions were provided to participants on every session and guided them as a map for them on the spiritual and psychological journey toward their authentic SELF.¹⁴⁰

The Procedures and Methods

This program will consist of three sections over 90 minutes with the following sequence.

- **First Phase: Mindfulness Meditation Time (20 min)**

- 1) Goal: This process will be able to help participants incorporate meditation time into everyday life in order to become more aware of and familiarized with their internal experiences.
- 2) Method: Participants practice breathing meditation for 20 minutes in a sitting position.

- **Second Phase: Exploring Time (20 min)**

- 1) Goal: It is necessary to figure out and become aware of how their inner world moves and what their patterns of behavior are in order to achieve SELF connection. As a result, participants may be able to cultivate a compassionate heart and feeling for themselves, others, and God.
- 2) Method: To enhance this Exploring Time, CBMM offers “The Descriptions” related to each topic that will help guide them where to focus on and what to explore to engage and become aware of their minds in the session.

¹⁴⁰ These descriptions consist of 9 subjects and can be found in Appendix D-L

- **Third Phase: Reflection time (20 min)**

Participants receive reflection questions in 3 sections. Question 1 is looking at the movements of the mind during mindfulness meditation time; Question 2 is about what they have experienced during exploring time; Question 3 is writing a journal related to the topic of each session. By taking the time to reflect on these questions, they will be able to concentrate for themselves on how engaged and cultivated their inner minds are on the given subject for that day.

- **Fourth Phase: Sharing time (30 min)**

Participants have time to share their experiences of their feelings, reactions, and thoughts to the questions received during the reflection time. At this time, they could share about things they practiced, noticed, reflected, or misunderstood or ask to explore more. Therefore, this phase proceeds based on an open structure.

Chapter 5.

Data Analysis and Findings

Data Analysis and the Procedure

In this project, the qualitative research methodology was used to collect data about responses of participants who experience CBMM, and then the researcher was able to analyze the data using two ways: qualitative thematic analysis method, and analysis through the evaluations and responses of participants.

The qualitative data analysis applies qualitative thematic analysis, a data analysis method in the contextual dimension, to understand participants' evaluation and their experiences on CBMM. Qualitative Thematic Analysis (QTA) is a method of interpreting the contents of text data from data collected through interviews, observations, and field memos, and identifying themes or patterns to derive a central theme.¹⁴¹

According to Swinton and Mowat, “analysis is a process of breaking down the data and thematizing it in ways which draw out the meanings hidden within the text.”¹⁴² Thus, this analytical process, coding, engages “meaning units”¹⁴³ and is “a heuristic – a method of discovery because codes are determined for a chunk of data by careful reading and reflection on its core content or meaning.”¹⁴⁴

¹⁴¹ Virginia Braun and Victoria Clarke, “Using thematic analysis in psychology,” *Qualitative Research in Psychology* 3, no. 2 (December 2005):77-101, <https://doi.org/10.1191/1478088706qp063oa>.

¹⁴² John Swinton and Harriet Mowat, *Practical Theology and Qualitative Methods* (London: SCM Press, 2006), 57.

¹⁴³ Ibid, 193.

¹⁴⁴ Matthew Miles, Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (NY: Sage, 2014), 73.

For qualitative thematic analysis of this study, in this project, the process of coding is conducted with two steps which are the First Cycle and Second Cycle coding methods by Saldaña provides.¹⁴⁵ The first cycle coding methods are “codes initially assigned to the data chunks.”¹⁴⁶ Hence, I tried to find out the meaning unit as a chunk of data and then could be summarized with words and short phrases. After that, it creates master codes by collecting all the data into groups identified by codes. Like this, the first coding cycle is a way of summarizing the data segment, but it becomes the basis of the second coding cycle. In this research, I have on naming working these codes.

Second, “to develop a sense of categories and thematic, conceptual, and/or theoretical organization from the researcher’s array of first cycle codes.”¹⁴⁷ is the second cycle of coding. Thus, I work with the first cycle of coding to code “meanings, patterns, relationships, and the like”¹⁴⁸ for the second code working. I try to find the pattern there and similar codes are combined as sub-themes. The second coding is “pattern coding” which is “a way of grouping those summaries into a smaller number of categories, themes, or constructs.”¹⁴⁹ After inferring similar concepts from those “sub-themes”, I am able to create a potential “main theme” that could incorporate other similar sub-themes. Through reviewing the main theme, I have a final list of identified the theme and naming of each theme so that the theme helps to understand the data.¹⁵⁰ As a result, it can combine similar sub-themes and then put them under a single theme.

¹⁴⁵ Miles, Huberman, and Saldaña, *Qualitative Data Analysis*, 71.

¹⁴⁶ Ibid, 3.

¹⁴⁷ Susanne Friese, *Qualitative Data Analysis with ATLAS. TI*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2019), 114.

¹⁴⁸ Ray Cooksey and Gael McDonald, *Surviving and Thriving in Postgraduate Research*, 2nd ed. (Gateway East, Singapore: Spring Nature, 2019), 965.

¹⁴⁹ Miles, Huberman, and Saldaña, *Qualitative Data Analysis*, 83.

¹⁵⁰ Virginia Braun and Victoria Clarke, “Using thematic analysis in psychology,” *Qualitative Research in Psychology* 3, no. 2 (2006): 77-101, <https://doi.org/10.1191/1478088706qp063oa>.

I started coding by reading the transcripts created from the audio files several times and classified main themes and sub-themes with this coding process. And then, the classified data was interpreted and analyzed to reach out at the finding of this project. In the final step, I put in a process that participants gave feedback on the results of this analysis to check whether they accurately reflect the participants' experiences and meanings in order to contribute to securing the validity of this research findings.

Findings 1: Analysis of Responses and Change Process of Participants within CBMM

Participants had the time to share their reflections after taking part in a mindfulness mediation time in each session. In this section, I analyzed to get outcomes of “Findings 1: Analysis of Responses and Change Process of Participants” using two ways with the data.

The first way is the qualitative thematic analysis, it was identified whether similar experiences in common for each session appeared through the data collected at the sharing time. In this work, I found codes coming out of experience linked to the topics in the sessions of CBMM. after inferring similar concepts from those experiences, master codes are abstracted as sub-themes. And then, I combine several sub-themes into main themes. I took the procedure to name them and analyzed the results.

The second way, I could observe the changes of the participants who began to appear step by step in each session through the things shared with the response of the question paper in the reflection time and was to analyze it. Hence, the participants' responses were listed by each

session separately in order to understand and follow the changing processes of participants with the CBMM program. (Table 7 & 8)

The First Way: The 1stQualitive Thematic Analysis (QTA)

For the first analysis, through the data collected in “Reflection Time” and “Sharing Time”, I tried to explore what participants experienced in CBMM and what those experiences meant. Therefore, the collected data were analyzed using a qualitative theme analysis method to find the 4 main themes and 8 sub-themes, and these themes were listed in the order the participants experienced with sentences or phrases that would better understand the participants' experiences. And finally, I tried to derive main themes that combines the results of each theme. The results of the analysis are 4 main themes and 8 sub-themes which are shown in Table 6.

Table 6. Participants' experience analysis (The 1st QTA)

Main Themes	Sub-Themes
1. Too many thoughts	①Boring and difficult time to concentrate
	②Minds of regret and concern
2. Experience just watching me: start to be aware SELF	③The feeling of comfort and relaxation : self-compassion
	④The perspective that you and I are different
3. Experience to felt breathing	⑤Thoughts can no longer hinder me.
	⑥Experience the conversation between the two PARTS
4. The connection experiences with SELF	⑦What I want to take off my Persona
	⑧What I want to live with an authentic SELF

The 1st theme: Too many thoughts

The initial reactions the participants showed while participating in CBMM were that rather than focusing on the present moment yet, many thoughts came to their minds and fell into those thoughts. It has been possible to discover that many of the thoughts in people's minds are what prevent them from staying in their present existence.

The sub-themes linked to the first theme of “Too many thoughts” were: first, boring and difficult to concentrate, and second, regret and worry. These things come from habits that have long been tamed in us, so if we do not consciously notice and train, we seem to automatically get sucked into those thoughts.

“The image was drawn, and an onion came to mind. I thought that the shape that keeps coming out even after peeling it off is the same as the thoughts in my head.”

“I did not seem to have focused well. I kept thinking of the problems I wanted to solve.”

① Boring and difficult time to concentrate

Participants who are unfamiliar with mindfulness meditation are bored because it is difficult to focus on the presence. And this kind of experience makes more and more thoughts come to mind.

“I wasn't familiar with Meditation yet and was a little hesitant, so I felt bored during this time. So, I couldn't concentrate because so many different kinds of thoughts continued to come up.”

“Although I was only trying to focus on Presence, I kept thinking of things that were obsessed with my heart and sadness.”

② Minds of Regret and Concern

In the minds of participants who could not concentrate on the present moment, regrets and many worries that were always in the corner of their minds came to mind at this time. And the thoughts become to bite from one tail to another tail and make to move it toward another thought. These thoughts keep us from staying at this moment and continue to take us into the past or into the future.

“Rather than focusing on breathing, I kept thinking about the people I met during the day. And I came up the mind of regret with my mind, ‘It would have been better if I did this.’”
“Until now, I thought I did not understand my mind and care about myself at all.”

The 2nd theme: Experience just watching me—start to be aware SELF

Participants’ responses showed that they started to experience me (as “I”) just seeing themselves. It is interpreted that the self-compassion experience has begun by beginning to recognize the existence of SELF. They did not know what to call the being, so they express it as “I” or another me. In particular, it was the response from Session 4, and it is peculiar that such theme and sub-themes began to appear from the data of the session.

“I was just watching, not following the thoughts flowing.”
“I discovered myself watching me quietly.”

③ The feeling of comfort and relaxation: self-compassion

Through this sub-theme, being aware of the SELF within us is interpreted as including not trying to do something with any intention. Participants are aware of herself seeing her as a sense of comfort and relaxation by being in an objective position. This feeling is self-acceptance, and it is also linked to self-compassion.

“Today was a feeling of overall comfort and relaxation. It was ‘moving’ and ‘accepting’, but when the meaning of moving came to mind, I just felt good and thankful.”

④ The perspective that you and I are different

In the participant's experience, it is the opening of the door that enables the experience of self-compassion with a compassionate mind towards others. Just as she has accepted others as the person it is, so she will be able to experience accepting herself as she is.

“I remembered the conversation I had with a friend I called just before this time. I felt a conflict because of the difference between my thoughts and her thoughts, but at this time I understood the other person from the perspective of being different.”

The 3rd theme: experience to felt breathing

As they become more accustomed to breathing meditation, participants experience that it is becoming possible to focus on the presence. It is experiencing that it automatically returns to breathing whenever thoughts come in just by focusing on breathing. Then the experience of

starting a proper breathing meditation was also beginning, realizing that thoughts could no longer hold onto herself.

“I felt more and more used to breathing.”

“When my thoughts came to my mind, I came back to my breathing and repeated it. I did not follow those thoughts as before.”

⑤ Thoughts can no longer hinder me.

In the participant's experience, it becomes to feel the breathing of inhalation and exhalation as they feel increasingly accustomed to breathing meditation. She finds herself breathing with the feeling of pumping and saw herself no longer dragged by her thoughts.

“There was a feeling of opening and closing when I inhaled and exhaled. The body and mind continued to feel open and closed in comfort, different from the heaviness that my body felt.”

“As I focused on my breathing, I had no other thoughts. It felt like my body was pumping out of a hollow tree trunk.”

“A thought came to my mind for a moment, but instead of following the thought like before, the words, “That’s OK” and “Let it go” passed by.”

⑥ Experience the conversation between the two PARTS

As the participant's focus on breathing became deeper and deeper, the experience of attempting to connect with SELF was beginning. As a result, it was confirmed that it was possible to explore for PARTS in IFS through the tool of Mindfulness Meditation.

“As I focused on my breath, the back of my neck was pressed, and my shoulders had a hot feeling. I thought my heart was so busy. Then, it seems that there was a conversation between the two PARTS within me. A: ‘Your heart is heavy, right. It could be.’ B: ‘You do not need to try fitting it like that.’”

“There was also a conversation between two PARTS. A: ‘That’s a pore’ B: ‘Not really, this is a breathing hole’ There is always a voice inside me saying, ‘Don’t go where it’s not logical.’ The PART says, ‘you have to live with a Light Persona.’”

The 4th theme: the connection experience with SELF

When participants experience connection with SELF through CBMM program, I could get the results that they begin the experience of hearing the voice of their inner world. In the sub-theme, first, I found out that the desire to take off persona arises and the heart to live as the true self begins. Second, they do not want to live faithfully to their given role anymore and are freed from the roles given by their familiar identity, resulting in a desire to move on to a new identity.

⑦ What I want to take off my “Persona”

Participants recognize and connect with SELF in their inner world, thereby discovering how many social masks existed in their lifestyle they have lived. Thus, from now on, as the Third Age women, freed from the existing social role, it could be found out that it leads to the experience of hearing their inner voice that no longer wants to live as such a false self.

“SELF seems to give me the mind that I can take off the mask.”

“I will experience disarming.”

“When I go out as a SELF, I can notice the other person's persona.”

⑧ What I want to live with a true SELF

There is evidence that is connected with SELF. As evidence of that, I found they are thinking of wanting to live as a true self, and the movement of their mind to quit the obligations they used to be through the data below.

“I thought that I should live as a true self, not a false self. There have been many things in our lives so far that we have to live according to a given role. Now I thought, ‘I want to live as myself’, and it seems that I have a desire to live as the SELF in my mind.”

“Should... There was a voice reassuring a sense of responsibility and duty. It seems to be the SELF in me.”

Concluding of the 1st QTA

As shown in the above theme analysis results, I extracted each theme after inferring sub-theme in the master codes of similar concepts from the participants' responses. And the four themes were “Too many thoughts”, “Experience just watching me: start to be aware SELF”, “Experience to felt breathing”, “The connection experience with SELF”, and the results were summarized by listing them with the sequence of participants' experience.

Through these four themes, I was able to observe how the participants' experiences were going on. Initially, participants who were not familiar with mindfulness meditation and were

bored and unable to concentrate at that time gradually experienced self-compassion, explored PARTS within the IFS model, and finally reached the experience connected with SELF. Thereby, the core theme integrating these four themes was found to be “the connection experience with SELF” which is also the ultimate goal of CBMM.

In addition, through the process of this qualitative theme analysis, I was able to find that the four themes corresponded with the order in which the CBMM program was progressed, and that participants reached to experience the main issues of the related three model intended when planning in CBMM. Consequently, it could be confirmed that connectedness with SELF, which is the goal of CBMM, is being achieved.

Next, it is about discovering the meaning and role of session 4 in the CBMM program. As shown in the result of the qualitative theme analysis, I can find out something unique result about the effectiveness of session 4 which is the responses of participants showed a remarkable difference before and after the session in the CBMM program implementation. Thereby, I began to concern about the session and try to figure out the reason. And it was confirmed that this is the result of adding session 4 as needed during the implementation of the program with Action Research.

This was unexpected effectiveness obtained by making modifications in the middle of the program in a way that could be tried in the practice research process. This change occurred because session 4 guided participants to a better understanding of Meditation and led to an experience of awaking and feeling the existence of SELF. For this reason, the very session 4 at CBMM has special significance. Hence, it can be found out that it can be divided into two PARTS, before and after session 4 with the change of participants' experience as the CBMM program has the session 4. For these reasons, I can identify that Session 4 is becoming an

important session as a tipping point that opens the door for participants to connect with their authentic SELF in CBMM.

The Second Way: The Responses of Participants within each session

As this section lists representative citations among participants' responses to each session, a researcher helps to discover their changing experience with the program by following the sequence of those sessions. In addition, it also allowed for having a more specific understanding of the CBMM procedure.

Table 7. CBMM (Session 1-3) The Responses of Participants

Session 1. Breathing and Meditation	
A	I was not familiar with Meditation yet and was a little hesitant, so I felt bored during this time. So, I could not concentrate because so many different kinds of thoughts continued to come up.
B	I was doing meditation while sitting in a cross-legged position. I kept thinking that I should maintain my posture by putting my back straight, so it seems that I was hindered from focusing more.
C	When I entered the farm, the people I met remained in my mind. When I saw him, I kept regretting, 'I should have done this'.
D	I did not seem to have focused well. I kept thinking of the problems I wanted to solve.
Session 2. Understanding Compassion and Cultivating Compassionate Heart	
A	The image was drawn, and "onion" came to mind. I thought that the shape that keeps coming out even after peeling it off is the same as the thoughts in my head.
B	I still seem to be chest breathing. Breathing in my chest makes me short of breath. I always wish it was a little more comfortable to breathe. I seem to feel my breath while being conscious of the breath itself.
C	Until now, I thought I did not understand my mind and care about myself at all.
D	I was a little sick today, but I got better while doing breathing meditation. I felt the same comfort as when I was in my mother's arms.
Session 3. Exploring My Loss and Feeling My Emotions	

A	“I was praying because I was doing it!” As my heart calmed down, I thought of anxiety among the things that happened today without my knowledge, and at that moment, I naturally changed to prayer mode with a desperate and wishful heart.
B	I was only trying to focus on Presence, but I kept thinking of things that were obsessed with my heart and sadness.
C	I thought that the worldview I had had to collapse. I prayed for a while. Rather than focusing on breathing, I kept thinking about the people I met during the day. And I remembered the regret of saying, ‘It would have been better to do this.’ I found that ‘interest’ for others is different from compassion.
D	(At A’s words) “Me, too” I also went into prayer. It seems to be a habit. I was worried about having to find a place to move, but it seems that the thought took me out of focus right now.

There was no Session 4 in #C1, which was originally designed program. This session is a session added after acting the program in AR model. In the circle 1, I was discovering a problem through program’s reflection. Until the 3rd session, the participants continued to respond that they were not sure yet. If so, the participants were still in a state of not finding the way to where to go. Therefore, I came to a reflection that it is necessary to experience SELF in this program, and there was a need to revise the program.

This was because the participants were not able to distinguish between SELF and non-SELF status, which caused such confusion. The purpose was to help to be aware of the SELF-state through the meditation practice, but this plan was not functioning well in acting process of the Circle 1. Participants were not able to experience this state because there was no process of sufficiently learning and practicing this component in the #C1. If so, I found the need that experiencing and recognizing the SELF state through meditation should consist of one session. This is because the participants can notice what is preventing them from going into the state of SELF.

Then, it could be possible to search for each “PART”¹⁵¹ starting from Session 5 to which the IFS model was applied. After fully aware of the SELF-state, participants can exploration their inner PART in that state. When SELF is the state of “unblending”¹⁵² with PARTS, it becomes possible to notice the difference naturally.

To do so, it is necessary to have the experience of knowing and recognizing the 8 characteristics of SELF in the IFS and the process of establishing harmony and balance between SELF and PARTS. To do so, it is necessary to know, experience, and notice the 8 characteristics of SELF, and to create harmony and balance in the relationship between SELF and PARTS. Hence, the session of “self-compassion” was added to CBMM so that the participants were able to have background knowledge by giving an overview of the IFS model and theoretical explanations about SELF and self. And then, CBMM guided them to experience the “8C” in the mindfulness meditation time.

Table 8. CBMM (Session 4-9) The Responses of Participants

Session 4. Understanding SELF and self-compassion	
A	I could see myself sitting on a rock in a hill-like place and looking at the bottom of my gaze with a slight distance from reality. However, I felt that my body and buttocks were too heavy to leave the place lightly for the next move, but I felt exhausted and helpless, like wet cotton. It felt like I had lost my lower body in a swamp. Suddenly, the rock I was sitting on rattled as I felt it with the engine, and this thought may not be my will to somehow get rid of the force of the rock that pulls me like a magnet. At the moment, I thought of this engine as the engine of an airplane and sat down on it, but soon there was a feeling of my mind trying to fly away with the airplane. Suddenly at that moment, my inner self blamed me and ordered me to return to reality. Then, accepting that voice, I found myself too tired to sit on the rock like a magnet again.

¹⁵¹ In this project, “PART” as term used in IFS are capitalized to avoid confusion with other words. A PART is “not just a temporary emotional state or habitual thought pattern.” Richard Schwartz, *Internal Family Systems Therapy* (NY: The Guilford Press, 1995), 48.

¹⁵² Blending means “when the feelings and beliefs of one part merge with another part or the Self.” Therefore, this ‘unblending’ conception is different with ‘separation’. Schwartz, *Internal Family Systems Therapy*, 268.

B	As I focused on inhaling and exhaling, I was grateful for the functioning of my lungs, noting that my body was doing that. I was just watching, not following the thoughts flowing.
C	I remembered the conversation I had with a friend I called just before this time. I felt a conflict because of the difference between my thoughts and her thoughts, but at this time I understood the other person from the perspective of being different.
D	Today was a feeling of overall comfort and relaxation. It was “moving” and “accepting,” but when the meaning of moving came to mind, I just felt good and thankful. I found myself doing that without even knowing that it is good for inhalation and comfortable for exhalation.
Session 5. Engaging My Inner Part 1 (Exiles)	
A	As I focused on my breathing, I had no other thoughts. It felt like my body was pumping out of a hollow tree trunk.
B	Since I started the meditation time right from the beginning, it was easy to focus only on breathing. It was more helpful not to start with an introduction to the topic. A thought came to my mind for a moment, but instead of following the thought like before, the words, “That’s OK” and “Let it go” passed by.
C	Today, I was tired because I helped with the farm work during the day, so I dozed off once in the middle. However, this tired state seems to have been better for me to concentrate without thinking about anything else. The feeling of being relaxed.
D	When my thoughts came to my mind, I came back to my breathing and repeated it. I did not follow those thoughts as before. There was a feeling that something was gathering at the front of my head.
Session 6. Engaging My Inner Part 2 (Managers)	
A	At first, I had a brief moment of thought, but as I gradually concentrated, there was a candle, and I could see a bunch of lights around it. The feeling of drowsiness and irritation made my body relax, and I felt more and more used to breathing. Today, I especially felt a little warmer in my body.
B	While breathing, images come to mind one by one. If I went back to breathing without focusing on the image, the image disappeared. I wasn't aware of it, but I discovered that I was saying this about three times, "Lord, help me."
C	My head felt heavy today. If I do not focus on my breathing, the thoughts come in at that moment. I found that I kept thinking, "I have to do what I really want to do."

D	Like last week, there was a feeling of concentration in the front of my head. And there was a feeling of opening and closing when I inhaled and exhaled. The body and mind continued to feel open and closed in comfort, different from the heaviness that my body felt.
Session 7. Engaging My Inner Part 3 (Firefighters)	
A	It felt like my head was getting heavy, and my head was bowed without my knowledge. I could breathe in, pause, and feel the base of my breath gradually calming during the repetition. There was a feeling of anxiety coming in like a storm, but when I exhaled, I felt the cloud of fog being driven back.
B	There was a pause between inhaling and exhaling, so it helped me concentrate more. Today, images kept coming to my mind, so I did not fall for it, but there were moments where I missed the rhythm of my breathing for a while. And I saw the three parts (IFS) inside me. Even while I was breathing, I felt it automatically moving to the parts.
C	At first, my shoulders were relaxed, and I felt my head become heavier. When I breathed, there was little thought for the first time. During this time, I seemed to have focused on breathing properly for the first time today.
D	My body got hotter. As the warmth came, my body was hot. I thought I could sweat. The strange thing was that when the focus on breathing was released, the hot energy disappeared, and when I focused on breathing again, the heat was felt again.
Session 8. Distinguishing “SELF” and “self”	
A	I seem to get used to it now. In the past, it took time to concentrate... My family was especially making a lot of noise outside at this time today, but I came up the ‘wind-free zone of typhoons.’ If the previous experience was a psychologically heavy feeling, now my body melts like Hershey's chocolate and spreads around it and is absorbed into the ground. And in the middle of the forehead, there was a feeling that a heavy and frowning sensation was driven to it.
B	Abdominal breathing is now becoming natural. This experience is so amazing. I was giving up because I could not have tried to do it for decades...
C	Listening to A's story, I have a thought that it is the same experience as mine. Today, I focused on my breathing only at the beginning, but later I did not feel much about breathing itself. There were moments like when I fell asleep deeply and felt like I had to wake up. And I feel like I was sleeping, but I wasn't asleep.
D	As I focused on my breath, the back of my neck was pressed, and my shoulders had a hot

	<p>feeling. I thought my heart was so busy. Then, it seems that there was a conversation between the two Parts within me. a: Your heart is heavy, right. It could be. b: You do not need to try fitting it like that.</p>
<p align="center">Session 9. Awaking and Connecting My Authentic SELF</p>	
A	<p>I do not feel the feeling of this time longer than the beginning. I thought it was like a sponge in water, but the water seemed to be me, and I was like water. And the green grass looked so beautiful and bright. Although it seems to look dark around the green grass, the grass made the surrounding bright. This color was so vivid I wondered if this would be the clarity in 8C's.</p>
B	<p>Today was the most satisfactory state I had ever experienced. I tried to feel the sensation of breathing in and out from the tip of my nose, and as I kept focusing on it, I thought that being awake was the Practice. Today, the image just passed by. Nothing was pulling me out of presence.</p>
C	<p>At first, I thought of people I met today little by little. Then when I pondered the word 'SELF', how can I exist without my role? I came up with a curiosity. I wondered if it was really possible. Even in the relationship with people, I thought that I should live as a true self, not a false self. There have been many things in our lives so far that we have to live according to a given role. Now I thought, 'I want to live as myself', and it seems that I have a desire to live as the SELF in my mind.</p>
D	<p>Today I've come to inhale and exhale deeper than other times. While breathing in for a long time and exhaling for a long time, at some point, I thought it was "opening!" and at the same time, I felt that the breathing hole in my body opened, and my whole body felt like breathing. I realized "There are the breathing holes!" on my whole body. It felt like getting oxygen to my whole body. Today, before starting this time, I had a cold sore symptom, and I experienced the feeling of body recovery. After this time, I am less tired and less exhausted. Today, like the last time, there was also a conversation between two Parts. A: 'That's a pore.' B: 'Not really, this is a breathing hole.' There is always a voice inside me saying, 'Don't go where it's not logical.' The Part says 'you have to live with a Light Persona'. And when I am slowly moving to a place where it is not realistic, the grasping existence drags me out of the place.</p>

Changing Processes of Participants

As shown above, through the responses of the participants in each session, changes are observed as they experience the program. By analyzing the processes, the following results can be found in this project.

In Session 1 and 2, participants responded that it is still difficult to focus on breathing. From Session 3, it can be seen that some changes began to appear in the responses of them. In particular, participant A seems to be naturally connected by experiencing compassion with SELF and God.

In Session 4, participants began to experience conflict between the SELF and the management part, which is interpreted as such after having an understanding of IFS model. Participant A began to experience change in her inner world, and B was able to discover that self-compassion was becoming possible from this point on and started to experience what it was like for SELF to observe the movements of inner PARTS.

In Session 5, after the participants experienced SELF at the Session 4, they focused enough on breathing meditation without any confusion unlike before and showed the experience of connecting with SELF in their inner world. These responses were definitely evidence showing that the session 4 was helpful. In particular, from this session, it was confirmed that all participants fully understood what meditation is, and now it is possible to focus on breathing itself. Distraction is clearly reduced during mindfulness meditation time, so that participants no longer need to explore and name things that distract them.

In Session 6, I put 2-3 second pause between inhalation and exhalation to help them focus on the breathing itself. It may be comfortable for them to feel like they are flowing because they have gotten a little used to this time, but it's because they might miss focusing on their breathing. Participants responded that it was helpful to concentrate even more by giving a brief pause

without directly connecting inhalation and exhalation. There were still reflections that the body was tense up to Session 5, but from the 6th session, the changes that began to feel the body's relaxation were seen by the participants. As they became better focused on the breathing themselves, responses began to emerge that they felt something gathered in front of head and the body warmed up with the body was relaxed.

In Session 7, I could clearly find their experiences that they are aware and connected with the authentic SELF through the meditation time. What is peculiar to sessions 8 and 9 is the response of Participant D. In session 8, D had experience connecting with SELF, but in session 9, D feels, discerns, and interprets the state vividly. Through the Meditation practice, SELF comes out to the ground and has leadership, so it was found that SELF naturally communicates with the PARTS and reacts necessary.

Concluding

Two analysis methods were used in this section and similar results were found. But what is different is what the first method of analysis was about, the second time was about how. The first method of analysis was to identify the theme they were experiencing, so I could find out what was changing with participants' the experience through the program. Meanwhile, in the second method, while participants experience the program, I could observe how the participants changed and the process of change itself.

At the beginning of the first session, participants were not sure what it was to focus on breathing, and it was difficult to practice them to stay in the present while setting aside a time and deliberately having a quiet time. Therefore, despite being a meditation practice for a short

time in CBMM, they felt bored, and it was responses that it was difficult to concentrate. Then, from session 3, the participants' changes began to appear little by little in the practice.

After experiencing the subject for self-Compassion in the 4th session, the responses of the participants changed so much that they can be divided between before and after. From the 5th session, gradually repeating the sessions made it easier for them to breathe and became accustomed to aware and connect with SELF. As the program went to the second half, participants were able to stay in the present while concentrating on breathing within a short period of time and experienced the effect of calming the mind through breathing.

Finding 2: Analysis of Participation Experience after CBMM

(The 2ndQTA)

This section is the qualitative thematic analysis findings from the data through the questionnaire and interview conducted after experiencing all 9 sessions of CBMM. The analysis of their CBMM participation experience will be conducted in two parts. The first question is, "What do you think your participation in the CBMM program has helped you?" and the second is "What has changed after participating in the program?" Through these answers, this project can obtain the evaluation findings of the participants who have experienced the program.

What do you think your participation in the CBMM has helped you?

Table 9. What do you think your participation in the CBMM has helped you?

Main Theme	Sub-Themes
Connection with SELF	① Oh, I have worn masks!
	② Beginning of awareness of what I really want

	③ The beginning of awareness of Wholeness
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The Main Theme: Connection with SELF

During the CBMM program, participants experience connectedness with authentic SELF. Through this experience, the Third Age women able to begin a change in spontaneously accepting the identity progress due to aging. This theme has three sub-themes: “Oh, I have worn masks!”, “Beginning of awareness of what I really want”, and “The beginning of awareness of Wholeness”. These sub-themes correspond to outcomes from experiences that connect with the authentic SELF.

Sub-Themes:

① Oh, I have worn masks!

When participants began to realize authentic SELF, this awareness could start from the starting line. At this point, the masks begin to emerge to the surface. If so, it means there exist another “I” who sees me wearing a mask. This is what makes it possible for me to notice by connecting with authentic SELF. Hence, this can be interpreted as a result of perception made possible by experiencing self-compassion.

“I have known that my Mask was my SELF, but I realized that it was my ego, and by having the experience of being connected to SELF through meditation, I could see my masks and take off little by little....”

“In this program, I had the experience of taking off my Persona, and it was time to experience the power of authenticity. I'm still uneasy on the journey to explore SELF, but I think my experience when I first went there can guide other people.”

② Beginning of awareness of what I really want

Being aware of what I really want means that SELF is beginning to recognize his or her presence. As participants began to realize the authentic SELF was in them, they began to become curious about what they want, and a desire for their own life began to develop. One participant expresses that it was “a process of awareness”.

“I started thinking about what I really want. And I found out that there is a SELF in me. When we know who I am and come to God as I am, we could come to God with sincerity. From now on, this working seems to be done within me. For me, this experience seems to have been a time of awareness.”

“I want to meet people with the real me inside me, and I have come to think about what I really want. There was a desire to live the life afterwards as the real me.

③ The beginning of awareness of Wholeness

I found that participants have understood Wholeness as a connection with God. Beginning to take awareness and concern in Wholeness can be seen as an important outcome of the CBMM program. Because this is the very theme this project wants to convey to participants

who eventually have experienced CBMM. In addition, this theme, Wholeness, is like the direction of life that we should keep in our minds.

“Everyone seems to have authenticity, but it is difficult for us to make the distinction.In this way, I have come to realize that wholeness is important to our personality.”

“In the end, I think that recognizing the SELF in me, being connected with SELF, and heading for wholeness means integrating with God.”

What has changed after you participated in the program?

Table 10. What has changed after you participated in the program?

Main Theme	Sub-Themes
Still participating in CBMM	① Continuous training focused on the present
	② Continuous breathing training and inner change

The Main Theme: Still participating in CBMM

The CBMM program finished with 9 sessions. However, I could find the response from participants that the training and experiences of that time continued in the present time.

Hence, in the question of “what changed after you participated in the program?” one theme and two sub-themes were extracted coding results.

Sub-Themes:

① Continuous training focused on the present

From the responses of the participants, she is able to notice that she is missing the presence moment and found that she has time to look at herself, concentrating on the present.

“When I am focused on a thought or situation and try to immerse deeper into the problem, I can see myself focusing on the present again. Focusing on the present gives me time to look at myself in a more multifaceted way.”

“I have been wishing for decades to do meditation properly. However, I always stayed in chest breathing, and abdominal breathing was impossible. However, having experienced the taste of abdominal breathing through this participation was the biggest harvest for me. That is why I am experiencing those moments over and over again after the program is over.... And I am constantly exploring what keeps me from staying in the presence within my mind.”

② Continuous breathing training and inner change

During the program, it was difficult to understand and follow. Therefore, I did not do well at that time, but after the program, I am doing breathing training more satisfactorily now. And there is a change in progress that carefully listens to my inner voice.

“It did not seem like I had any special changes or experiences at that time. However, as time goes by, I am experiencing constant change taking place within me, causing more and more calming waves.”

“More than when I was at the beginning of the program, and more than when I was in the progress of the program, the breathing training that continues after I finish the program and the change in my view of listening to the inner voice is proceeding satisfactorily.

More than when I first started the program, and more than when I was in the process of the program, the breathing training that continues after I finish the CBMM program now, and the change in my perspective of listening to inner voices are progressing satisfactorily.”

Concluding

In the attitudes and reactions to the lives of participants who have changed after participating in the CBMM, I found out that the time was not over as the program ended in 9 sessions. They voluntarily put themselves in the process of continuing to apply, experience, try, and practice this program in their lives. It has been discovered that the CBMM method is now a part of their lives and remains in its present form, continuing to apply and experiment in their inner worlds. That is why the participants are continuing their journey today with attempts to embody what they have experienced in CBMM in their present time and take root in their inner world.

Findings 3: Analysis and Evaluation of CBMM

These findings were individually conducted with Questionnaire and Interview after completing the 9th session of the program. Through the process, the following results were found. These results can be divided into three sections. First, the participants' understanding and application of CBMM contents. This is to analyze the results of how the participants understood and applied the theories and concepts in the contents of CBMM.

Second, the participant's evaluation of CBMM contents can find some areas that need to be supplemented. Third, the evaluation data on the satisfaction of the participants in the CBMM program and the explanation of the session that the participants personally were most useful were offered as a result, and the evaluation data on the usefulness of this program was to be presented.

Participants' understanding and application of CBMM contents

In the compassion model

It was difficult for participants to understand compassion at first due the concept was unfamiliar. However, it gradually has cultivated a compassionate heart, the participant's experiences about the compassion model disclosed in the interview were evaluated as very useful. Because when they meet themselves, when they treat someone, in their experience with God, they feel different from before. They responded that they did not seem to have changed much on the outside, but they could feel the changes in their inner world.

“At first, it was difficult to understand the concept of Compassion. It was an opportunity to realize that it is a little different from the compassion I have known so far. I was thinking that I was a compassionate person, and I noticed that there were many cases

where I acted as identifying with the other person. It was the portion that worked because of my lack. I found that I could help others when I was in ‘Presence’.” (Participant B)

In the Internal Family System model

From the participants' responses, it can be found that those who understood IFS theory were able to understand their inner movements and apply self-acceptance.

“Understood the IFS model and found that it is divided into several parts within me. After that, it became much easier to understand and accept me. I thought I wanted to be digging that Parts a little more.” (Participant A)

“At first, it was a little confused that all the Parts in the concept of IFS harmonize, balance, and achieve a life of coexistence with each other. But after understanding them, I no longer condemn me.” (Participant B)

With the integration of Compassion and IFS model

I could find that participants' understanding of Compassion and the integration between the IFS model was applied in their own understanding. Participants initially had difficulty understanding compassion. Therefore, it was a section where they specifically asked a lot of questions to understand the concepts. Finally, each of them was able to discover their own understanding of compassion. I found they are exploring the movements of their inner world, and then moving toward ‘the Wholeness with SELF’ by applying of compassion and IFS model after the end of the program. Participants understood the concepts and theories on each topic well and have applied them well in their lives.

“Compassion seems to be acceptance, embracing, and welcoming. Now I could sooth me, I can love me more, and then I feel the reconciliation that my neighbor and God are united in me. In the prior time, I avoided doing this kind of operation. I know the change does not happen all at once. Nevertheless, in me, it has turned into something that is not so difficult at present. And sometimes I would like to turn into the Hulk, and the manager part inside me tells me not to offend others. Whenever I thought “I want to do it my way”, the manager part always tells me, "What do you say later, how do you fix it?" At that moment, my manager part begins to function within my inner world and forces me I should match with the expectations and desires of others.” (Participant A)

“There is confidence in the 8C of the IFS, which I seem to correlate with the characteristics of compassion. Although most of the lives of Korean women have a degree of difference, it seems that each has an experience of losing oneself. If it is too sensitive, it will be difficult for them and in that case, the exiles will appear. In that regard, I thought I was managing well so far. However, my mind became hard as I realized how much my ‘manager part’ has prevented SELF from performing leadership. It was not that the manager part had to disappear, but I learned I embraced it and would shift toward coexisting with the PART. I relieved after realizing that and I believe the compassion will make that would be possible.” (Participant B)

“Acknowledging rather than coexistence seems to be compassion. I think it is compassion to acknowledge all my parts and accept this was me. when I embrace those parts that I do not want to admit in me, the connectedness seems to happen with the SELF in my inner world. I think it would be the self-compassion after all.” (Participant C)

“Do not live a life you try to live up to the expectations of others, you should stop living as other person not me. Now there is a voice within me like this. Compassion is different from being matched to others. I have realized that I have been doing something that adjusts with others, not compassion so far.” (Participant D)

What do you want to add to the CBMM?

In the evaluation of the participants through the questionnaire and interview, there are sections that want to be added to the program content, but there was no content that wants to be excluded.

“I think ‘breathing’ in the session 1 needs more time to explain and practice in detail. At first, I was confused because I did not understand it well, and after having practiced it over three times, I finally understood. I think it is important for this program to understand this component well and start at the beginning.” (Participant A)

“I hope that the description does not end with explaining as a guideline, and a more educational part is added to the section.” (Participant B)

“I wish there were sessions where I can experience more related to IFS. Since the mindfulness meditation practice was used as the main tool of this program, I did not have time to practice on the portion.” (Participant C)

“In IFS, it would be nice if there was additional time for training to actually distinguish between SELF and each PARTS.” (Participant D)

Evaluation of Descriptions

Participants responded that it was very helpful what was used as a guideline on the subject of each session by offering descriptions. (Table 11) Hence, I was able to find that descriptions were used as a useful tool.

Table 11. The Evaluation in the use of Description

Not at all helpful	Not so helpful	Somewhat helpful	Very Helpful	Extremely helpful
-	-	-	1	3

“Description was really helpful in keeping up with sessions. However, it was difficult to understand the contents in a short time and apply them immediately.” (Participant C)

“I was in a hurry to understand the description provided at that time, so I did not respond much, but I took the time to practice CBMM alone and helped me understand the concepts when I looked at them over and over again. As time passed, creating the energy of calm wave within me, I experienced changes was taking place.” (Participant D)

Program satisfaction evaluation and useful sessions

The degree of satisfaction with the CBMM program was 80% or more in all participants' evaluations as shown in Table 12. However, the answers to the question of choosing the two which session was most useful to me, participants had different preferred sessions according to their own needs in Table 13. As there is a difference in the age of the participants, the elements of the internal conflict they are experiencing are different in their life.

Hence, the components that each individual are gain help from CBMM present different outcomes. However, the same findings are that they are starting to experience real changes as

they move into the second half of the program. As participants continue their meditation training, it is seen as a result that they aware SELF and become able to connect with SELF.

Table 12. Evaluation of participants' satisfaction with the CBMM

Participant A	Participant B	Participant c	Participant D
95%	80%	90%	90%

Table 13. What was the most helpful session in CBMM?

The most useful sessions and reasons in CBMM (2 choices)		
A	7, 8	<p>What impressed me the most was in the 8th session. I have been thinking about 'True SELF' since I participated in the program. At the 8th session, I concerned to begin about 'what I wanted to be', not 'what I looked like'. Eventually, when I have a connected feeling with God, I truly could love myself, and have a sense of self-presence and confidence. Then I perceived I can become intimate not only myself, but with others as well. It is said that everyone is born with an authentic SELF. I noticed that there was an intact 'SELF' in me that could escape from the restraint of the Parts.</p> <p>Until now, SELF was in the corner so that it has not been able to shine but through this program, I, as the owner, had been aware that 'SELF'. That is why from now on, there will be many opportunities to reselect it with value.</p>
B	5, 6	<p>In my reflection paper, it appears the changes that have occurred almost from the end of the program, not the whole part.</p> <p>In particular, in the reflection time, I think it helped me to check how well I understood the topic as a whole, organize my own ideas related to each topic, and apply the topics to myself.</p>

C	2, 4	Getting to understand compassion has helped me a lot. Now, I find myself trying to connect with the person's mind from the person's point of view, not from my perspective.
D	1, 3	Through training that focuses on breathing, I often stay in the present for a while and have a turning point. When I pray, when thoughts come in, when some problems arise, I could find myself unconsciously just focusing on breathing. Breathing also makes me hear the sound of my true self, helps me feel my own real feelings. In addition, breathing could help me through cutting and connecting in order that I can focus on the true sound of my heart.

Concluding

Participants' understanding and application of each concept in CBMM contents were progressing well. And they could find that they continued their own spiritual journey of exploring and cultivating the inner world by developing and utilizing the tools in their own way. In terms of evaluating the CBMM contents, I was able to hear their opinions through questions to discover what they wanted to be added to CBMM especially for future program participants.

First, it was found that the participants had a desire to go deeper into the program and experience it properly. Second, it is possible to explore the inner world more through practice when the understanding of each subject is sufficiently achieved. Third, it was the interest of the participants, especially in IFS. They wished there were more practices that could be practically applied in this part. That is why, as the Third Age Women, they have a great desire to live as a real self in the rest of their lives through experiences that are connected with their Authentic SELF. And, as a result, it shows that they have experienced the time to discover the possibility of realizing their desires and wishes while experiencing this program.

Not only that, by participating in CBMM, I want to experience myself more deeply and that I want to receive more education related to the topic in each session. You can see that he served as a guide for the road. In addition, by participating in CBMM, they want to experience SELF more deeply and they have a desire to receive more education related to the topic in each session. It can be seen that CBMM served as a guide for the Third Age Women on the path they want to go in their lives from now on to recover their lost identity.

Chapter 6.

Conclusion

In this research project, the Third Age is positioned as an important concept. Hence, I summarize the reasons why the Third Age is important, what role CBMM can play for the Third Age women, and the meaning of the loss experienced by the third age women, and then conclude with suggestions for future revised program development.

Concluding Reflection

The first is about the position and the importance of the Third Age. There are four seasons: spring, summer, autumn and winter. Spring and summer are each beautiful and important, but in autumn they have meaning. When it comes to fall, it is time to get ready for winter knowing that winter will come. There are no beautiful flowers that spring gives in autumn, and no greenery from summer. Instead of greenery, it gives the colorful autumn foliage as gift. And autumn is the time to reap the fruit and harvest it. In my perspective, as autumn has meaning for us, it is similar to the meaning of the Third Age for us in life.

In Laslett's theory, one's life comprises four ages, and the culmination is in the Third Age. In this theory, I could come up with an image of the four seasons in our lives like this First Age is spring, the Second Age is summer, the Third Age is autumn, and the Fourth Age is winter. This articulates a specific form of positive aging, unlike the traditional view of aging. Sadler saw

this period “as an age for fulfillment.”¹⁵³ In the Third Age, it is also a season to enjoy the richness of autumn and prepare for the winter, the Fourth Age.

The second is what the Third Age means to have. I have a perspective to view age 50 as an important point because our life begins to enter the second half of life. The reason is that it is a tipping point that divides our life into the first half and the second half when we see average life span as the age of 100. At that point, as our life changes in various environmental factors, people begin to shift toward having a mind from doing to being. Since there is the Third Age (50-75 years old)¹⁵⁴ at this point, this period has an important meaning in our life course. The main characteristic of the Third Age period is “Retirement from the workforce and the freedom from many domestic responsibilities to pursue personal goals and interests.”¹⁵⁵ As such, this age period is also the time of transition where we can live a life just for ourselves while free from most of responsibilities. Thus, we can be ready to begin our journey toward our inner self at this stage.

The third is the connection between the Third Age and wholeness. At that point, due to the changing process of various environmental factors occurring in our lives, our attention begins to shift from the out life to the inner world. At this time, those who enter The Third Age start to get confused about the direction of life. Because there was a way of life centered on the socialization process until this time. However, as the Third Age women enter this period, the experience of loss due to aging begins, and by losing one's role, the identity suffers confusion. Because they have lost their direction in life, they fall into the fear, anxiety, and depression.

¹⁵³ William Sadler, “Changing Life Options: Uncovering the Riches of The Third Age,” *In the inaugural edition of The LLI Review* (Spring, 2006): 3.

¹⁵⁴ Saddler defined this period, from roughly 50 to 75 or 80 years. William Sadler, “Changing Life Options: Uncovering the Riches of The Third Age,” 3.

¹⁵⁵ Alan Williamson, “Gender issues in older adults’ participation in learning: Viewpoints and experiences of learners in the University of the Third Age (U3A),” *Educational Gerontology* 26 (November 2000): 49–66, <https://doi.org/10.1080/036012700267394>.

For their later life, they reach a point where they had to find a direction again where their life should go. Thus, CBMM was created with a tool that can serve as a guide and compass for the Third Age women entering this phase. Therefore, CBMM is a program for “SELF help”, not ‘self-care’.

The fourth is the loss experienced by the Third Age. In the Third age, the experience of loss takes part in an important role. The beginning of the loss experienced in our life is birth. Birth is the first experience of loss to every human being in our lifetime because the birth experience is the turbulent experience of being expelled from the womb.¹⁵⁶ The losses experienced in the course of our lives are not intended to bring about collapse. It is like a milestone that guides us on our next step. As human beings were beginning its life through loss. Thus, the loss faced by the Third Age is “changing course to move towards new peaks.”¹⁵⁷ As a result, this period guides the Third Age people to move to the second growth and a process of renewal that transforms aging in their life course.¹⁵⁸ Because of this, the loss that people experience seems to act as a facilitator for the direction of life to move little by little towards the wholeness. Wholeness may be the final destination in our life. The reason is that I believe the journey towards the wholeness is a process of “I am who I am.”

Finally, this project could find the results that CBMM served as a guide only till the point of connection with ‘SELF’, and then helped to create a desire to go toward the next destination, wholeness. Thus, the next step, “wholeness”, seems to be that only those who wish to reach there can begin their journey towards the place. This CBMM program could help these

¹⁵⁶ Kenneth Mitchell and Herbert Anderson, *All Our Losses All Our Grievs: Resources for Pastoral Care* (Kentucky: The Westminster John Know Press, 1983), 20; Otto Rank, *The Trauma of Birth* (NY: Robert Brunner, 1952).

¹⁵⁷ William Sadler, “Changing Life Options: Uncovering The Riches of The Third Age,” *The LLI Review*, (Spring, 2006): 3-4. Sadler address “the new trajectory in their life course second growth, a process of renewal that transforms aging” in the Third Age. (p. 4)

¹⁵⁸ Ibid, 4.

people who wish to continue their inner journey towards the direction of wholeness in their later life. In this process, I am looking forward that CBMM can serve as a compass that gives directions to people who are lost at the tipping point of life and a map that guides them.

Suggestions for the future program development

CBMM initially designed it for 8 weeks and started the program, but it increased to 9 weeks. However, based on the participants' evaluations, 9 weeks was not enough time.

The time was too short to experience three models in one program. It seems that it can be much more effective to fully experience each model and be integrated by planning time more leisurely. The effectiveness of this program has been proven through the responses of participants who have experienced CBMM this time. The Findings showed them enough to serve as a compass for guiding new journey.

Seeing from findings that there are participants' desires to experience the program more deeply, I suggest that it is necessary to provide such an opportunity in the revised program. In future programs, it may be necessary to consider having a little longer time to connect each model with mindfulness meditation by increasing the overall session. And it would be helpful to design that part so that participants can practice it more deeply.

Appendix

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Appendix A

Claremont School of Theology

Informed Consent Form to Participate in Research

Identification of Investigator and Purpose of Study

You are invited to participate in a research study, entitled “A Compassion -based Mindfulness Meditation for the Authentic SELF connection with the Third Age Women.” The study is being conducted by Sewoo Kim under the supervision of Dr. Frank Rogers Jr. of Claremont School of Theology, 1325 N. College Ave; Claremont, CA 91711, (E-mail: frogers@cst.edu, Phone Number:909-447-2569)

The purpose of this research study is to examine how the “Third Age” women discover and connect the authentic SELF within them so that they can restore their identity and sense of the SELF through the Compassion-based mindfulness meditation (CBMM) program. Therefore, your participation in the study will contribute to a better understanding of how this program help to find out the authentic SELF and restore their sense of identity as the “Third Age” women. You are free to contact the investigator using the information below to discuss the study.

- Address: 1325 N. College Ave., Claremont, CA 91711
- Phone Number: 909-712-8047 E-mail: Sewoo.kim@cst.edu

You must be at least 18 years old to participate.

If you agree to participate:

- The CBMM program will consist of eight sessions over a four-week period with each session consisting of a 20-minute segment on investigating the inner world, a 20-minute segment on individual mindfulness meditation, and a 20-minute reflection time.
- Your participation is intended to restore your identity and sense of self by discovering and connecting the authentic SELF within yourself by practicing the Compassion-Based Mindfulness Meditation (CBMM) Program.
- Your participation will consist in these lists that they should faithfully perform the practices of each session, answer questions during reflection time, and do the questionnaire and interview for examining the outcomes of CBMM after all eight sessions are over.
- You will not be compensated.

The purpose of this study is to gain insight into practical theology, pastoral care and/or spiritual care. Participation in this study should not be regarded as—or substituted for—therapy by a licensed professional.

Risks and Confidentiality of Data

There are some possible risks or discomfort which could cause you to feel uncomfortable, embarrassed, sad, tired, etc. There will be no costs for participating. Your name, email address and other personally identifiable information will be kept during the data collection phase. No

personally identifiable information will be publicly released. Your personal information, if collected, will be used solely for tracking purposes.

When the results of the research are published or discussed in conferences, no information will be included that would reveal your identity. If photographs, videos, or audio-tape recordings of your participation are used for educational purposes, your identity will be protected or disguised. Your information will be stored April 30, 2021 and then destroyed.

Participation or Withdrawal

Your participation in this study is voluntary. You may decline to answer any question and you have the right to withdraw from participation at any time. Withdrawal will not affect your relationship with Claremont School of Theology in any way. If you do not want to participate, you may simply stop participating.

Contacts

If you have any questions about the study or need to update your email address contact the primary investigator **Sewoo Kim** at 909-712-8047 or send an email to **sewoo.kim@cst.edu**, or contact the advisor **Dr. Frank Rogers Jr.** at 909-447-2569 or email to **frogers@cst.edu**. This study has been reviewed by Claremont School of Theology Institutional Review Board and the study number is **2020-1002**.

Questions about your rights as a research participant.

If you have questions about your rights or are dissatisfied at any time with any part of this study, you can contact, anonymously if you wish, the chair of the Institutional Review Board by email at irb@cst.edu.

Thank you.

❖❖SIGNATURE OF RESEARCH PARTICIPANT

I have read the information provided above. I have been given an opportunity to ask questions and all of my questions have been answered to my satisfaction. I have been given a copy of this form.

Name of Participant:

Signature of Participant:

Date:

Address:

Phone:

Email:

SIGNATURE OF INVESTIGATOR

Signature of Investigator:

Date (same as participant's):

Appendix B

Questions for Reflection Time

Name :

Date:

Session #

Question 1. Look at the movements of the mind during mindfulness meditation time

1. What hindered me from focusing on my breathing today? (Name that thought or heart)
2. Especially if I don't think my mind has moved to another place today,

Write down what you felt (state) in 8C's and how you felt at that time.

(8C: Calmness, Clarity, Curiosity, Compassion, Confidence, Courage, Creativity, and Connectedness)

Question 2. What have you experienced during exploring time?

3. How much did you feel and understand yourself during this time?
4. How much did you feel and understand your family, the people around you in your relationship, and the people you met today?

Question 3: Writing a journal related to the topic of today's session.

5. Are there any new awareness or discoveries within me in today's topics?
6. Was there anything that made me feel uncomfortable or irritating with today's topic? If so, look for what kind of mind or thoughts felt that way in me.

Appendix C

Questionnaire and Interview

Name:

Date:

1. Which session was most helpful to you in particular? What is the reason?
2. Which session was not very effective for you? What is the reason?
3. Were there any topics you would like to add in this practice? If so, what was it and why?
4. Among the 8 sessions, which session or topic especially made participant experience hard emotions or a strong feeling? Please explain a little more about the experience.
5. How helpful was the guideline given each session? And please explain in what way.
6. How much have you been able to understand and aware your inner mind through this program?
7. How did these CBMM program practice help me restore my identity?
8. How did these CBMM program practice help me find and connect with my authentic SELF?
9. What changes have you experienced while participating this program?
10. What percentage of your satisfaction with the CBMM program?

Appendix D

The Description 1

Session 1. Breathing Meditation

What is breathing? Why is breathing?

- First, the breath is something that you probably take for granted despite the fact that you cannot live without it.
- Secondly, there is an important way in which the breath does not need us to make it happen. The breath breathes itself.
- Thirdly, the breath provides a natural, gently moving target to focus on in your meditation; it grounds you in the here and now. You cannot take a breath for five minutes ago, or for five minutes' time. You can only take a breath for now.
- Finally, the breath can be a sensitive monitor for your feelings. The breath provides an anchor for your attention, so that you can see more clearly when your mind has wandered, when it is bored or restless or when you are fearful or sad.

What is Mindfulness?

- Mindfulness non-judgmentally accepts the thoughts, emotions and sensations that arise in present moment awareness.
- According to the definition offered by Bishop et al., mindfulness has two main elements: paying attention to one's present moment experience as it is happening, and relating to this experience with a curious, open, accepting stance.¹⁵⁹

¹⁵⁹ Scott R. Bishop et al., "Mindfulness: A proposed operational definition," *Clinical Psychology: Science and Practice* 11, no. 13 (May 2006): 230-241, <https://doi.org/10.1093/clipsy.bph077>.

What is Mindfulness Meditation?

- This practice involves sitting comfortably, focusing on your breathing, and bringing your mind's attention to the present moment without drifting into concerns about the past or the future.

Appendix E

The Description 2

Session 2. Understanding Compassion and Cultivating a Compassionate Heart

What is compassion?

1. What is Love?

Love manifests itself in many forms: compassion, forgiveness, service, companionship, and a sage response to behavior that is destructive of life and its potentialities.¹⁶⁰

- What is the difference between Pure Love & Love of self?

2. What is Compassion?¹⁶¹

The definition of compassion is often confused with that of empathy.

Empathy, as defined by researchers, is the visceral or emotional experience of another person's feelings. It is, in a sense, an automatic mirroring of another's emotion, like tearing up at a friend's sadness.

Altruism is an action that benefits someone else. It may or may not be accompanied by empathy or compassion, for example in the case of making a donation for tax purposes. Although these terms are related to compassion, they are not identical.

Compassion often does, of course, involve an empathic response and an altruistic behavior.

However, compassion is defined as the emotional response when perceiving suffering and involves an authentic desire to help.

¹⁶⁰ Stephen Post, *Unlimited Love: Altruism, Compassion, and Service* (Philadelphia and London: Templeton Foundation Press, 2003), 41.

¹⁶¹ Emma M. Seppälä et al., eds., *Oxford handbook of compassion Science* (NY: Oxford University Press, 2017), 3.

Appendix F

The Description 3

Session 3. Exploring My Loss and Feeling My Emotions

What is attachment and loss?

The first experience of separation for every human being is birth.

The separation at birth is necessary for the beginning of distinct human life.

There is no life without either attachment or loss: hence there is no life without grief.

The beginning of human attachment experience is in the mother's womb. Also, the beginning of the separation experience is our birth. At the same time, automatically we have an experience of loss.

There is no life without experiences of attachment and loss. In doing so, self-defense is come out, and that self continues to search for the object to which it is attached. Our self continues to evolve like this way.

Loss is the experience of the collapse of one world to which I belong. Thus, It seems that we have a new identity through the experience of loss.

Because Loss of any kind requires reaffirmation of the self. Thereby we need to have time to reaffirm our existence when we face loss in our life.

- **Reflections**

What are the losses I feel from aging and what are the changes for me?

What are the losses I have experienced in the 6 types of loss?

Appendix G

The Description 4

Session 4. Understanding SELF and self-compassion

SELF¹⁶²

- Everyone has a SELF at the core that is different from the PARTS. This is a major tenet of IFS. Even people whose experience is dominated by PARTS have access to this SELF and its healing qualities of 8C's.
- The SELF constrained by PARTS that are afraid to differentiate fully from it. Therefore, the PARTS need to trust the SELF and separate from it. At that time, the SELF is not only a passive witness to one's life; it can also be an active leader, both internally and externally.
- The SELF is both an individual and a state of consciousness. It means individual with boundaries (a particle) and wave state as well. It seems the wave state is any energy state. A person connects other people and the universe in an energy state. It is to build connectedness in their inner worlds.
- When we connect with the SELF in our core center and the SELF lead us, it is to be helpful in spiritual formation as well as psychological therapy.

Self-compassion

- Self-compassion also requires taking a balanced approach to our negative emotions so that feelings are neither suppressed nor exaggerated.
- Self-compassion has different effects than self-esteem, self-pity, and self-indulgence a subjective emotional evaluation of the self.
- Neff describes self-compassion as being composed of self-kindness, common humanity, and mindfulness. Self-kindness involves taking a gentle, understanding and non-judgmental stance to pain and failure. Common humanity is about recognizing that every human being experience challenge and

¹⁶² Schwartz, *Internal Family Systems Therapy*, 50-54.

distressing emotions, including oneself. Finally, Neff describes mindfulness as the ability to maintain an awareness of painful thoughts and feelings without over-identifying with them.¹⁶³ Thus, these three basic components of self-compassion are three faces of self-compassion.

¹⁶³ Kristin Neff, "Self-Compassion: An Alternative Conceptualization of a Healthy Attitude Toward Oneself," *Self and Identity* 2, no. 2 (September 2003): 89, <https://doi.org/10.1080/15298860309032>.

Appendix H

The Description 5

Session 5. Engaging My Inner PART 1 (Exiles)

PART

Subpersonalities, or aspects of our personality that interact internally in sequences and styles that are similar to the ways that people interact with each other.

All PARTS are valuable and want to have a positive role. We are born with them or their potential; it is the nature of the mind to be subdivided. It is good to be multiple.

Exiles¹⁶⁴

This PART is a hurt child's feelings. Exiles are the emotion, not a way of working. Like other groups oppressed by managers, exiles are oppressed. Therefore, to escape from it, they use reminiscences, nightmares, sudden pains and fears. Managers and firefighters try to exile these PARTS from consciousness, to prevent this pain from coming to the surface.

¹⁶⁴ Schwartz, *Internal Family Systems Therapy*, 102, 231.

Appendix I

The Description 6

Session 6. Engaging My Inner PART 2 (Managers)

PART 2: Managers¹⁶⁵

It tends to be highly protective, strategic, and interested in controlling the environment to keep things safe. They are with preemptive protective roles. They handle the way a person interacts with the external world to protect them from being hurt by others and try to prevent painful or traumatic feelings and experiences from flooding a person's awareness.

- Ex. There is Knight in my Managers. The Knight's duty is to keep frustration and rejection of my Exiles system from escaping. So, the knight has prevented the hurt child's feelings of the Exiles from affecting other systems.

¹⁶⁵ Schwartz, *Internal Family Systems Therapy*, 146-147.

Appendix J

The Description 7

Session 7. Engaging My Inner PART 3 (Firefighters)

PART 3: Firefighters¹⁶⁶

They, like managers, aim to prevent the activation of exiles, but they need to be careful because they use self-destructive behaviors or endanger individuals when internal tensions threaten. They are always in conflict with harsh critics from the manager PART.

Firefighters are PARTS that emerge when exiles break out and demand attention. These PARTS work to distract a person's attention from the hurt or shame experienced by the exile by leading them to engage in impulsive behaviors like overeating, drug use, violence, or having inappropriate sex. They can also distract from the pain by causing a person to focus excessively on more subtle activities such as overworking, over-medicating.

¹⁶⁶ Schwartz, *Internal Family Systems Therapy*, 46, 54.

Appendix K

The Description 8

Session 8. Discovering My Authentic SELF, Distinguishing “SELF” and “self”¹⁶⁷

When SELF is separated from other PARTS, SELF has leadership. After that, it becomes possible to be aware of our authentic SELF and we can experience the eight characteristics of SELF. At this point, we can feel connected with an authentic SELF as our being.

To do that, SELF needs to be unblended from other PARTS. When PART and SELF are blended, it is difficult to distinguish SELF by itself. Thereby, to distinguish SELF and self, unblending work is required. When these working are done, our SELF can be distinguished from self. And then, we will experience a connection with our authentic SELF.

Blending¹⁶⁸

- This is the feelings and beliefs of one PART merge with another PART or the SELF. Especially, the exiles blend with the person’s SELF or permeate the entire system.
- A PART and PARTS or the SELF are mixed so that each PART plays extreme roles and loses its unique features. When they are differentiated, they can view each other’s origin features.

Unblending

- It is the process of separation which aims at reassuring the blended PART to separate out from the SELF in order to allow for a direct relationship between the SELF and the previously blended PART.
- The 6 steps for unblending:

¹⁶⁷ Schwartz, *Internal Family Systems Therapy*, 35, 36, 40, 57-58.

¹⁶⁸ Ibid, 96-98.

- 1) Engaging my body
- 2) Engage my imagination
- 3) Cultivate a connection with the sacred
- 4) Create some internal space from being identified with the PART
- 5) Externalize the PART
- 6) Find a companion

Appendix L

The Description 9

Session 9. Awareness and Connectedness with My Authentic SELF

SELF-Leadership¹⁶⁹

- The SELF has all the necessary qualities for effective leadership but is constrained by PARTS that are afraid to differentiate fully from it.
- The resources of the SELF are often obscured by the extremes of the PARTS. While through the imagery we can see our PARTS, we cannot see our SELF. Since it is me that is doing the seeing, and in that sense, it is invisible to me. Therefore, we need to differentiate between PARTS and the SELF.
- The main goal of the IFS model is to identify the SELF as soon as possible so that the SELF regains leadership status. At this point, SELF-leadership helps the PART to be released from extreme roles.
- SELF could play the role as the SELF because the SELF recovered SELF-Leadership.

The 8 C's are the characteristics of SELF

- SELF-Leadership characterized by Calmness, Clarity, Curiosity, Compassion, Confidence, Courage, Creativity, and Connectedness.
- When we could recognize and come from our SELF, we have qualities of the eight C's.

¹⁶⁹ Schwartz, *Internal Family Systems Therapy*, 37, 40-41, 58.

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